



CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

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C. GREGG SINGER

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RICHARD L. MANNING

The Glory of God

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Israel: Marvel Among the Nations

THE EDITOR

EDITORIAL:

Hollow Men in Arid Times



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THIS ISSUE EXCEEDS 172,500 COPIES

★ Denominational conventions mirror theological and ecclesiastical trends of the day, and CHRISTIANITY TODAY considers their comprehensive and interpretative coverage a major responsibility. The news section features a direct report from Oslo on the tenth World Methodist Conference. On the spot was Dr. Harold B. Kuhn, professor of theology at Asbury Theological Seminary, Wilmore, Kentucky.

★ Reports on other important meetings are found in the news section. Readers can look forward to complete coverage of this month's triennial General Convention of the Protestant Episcopal Church in Detroit. A preview of some likely centers of debate appears on page 32.

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SOBERING LESSONS: Why Evangelical Colleges Die

C. GREGG SINGER

In evangelical circles it is always a cause of great lament that those early colleges and universities which were definitely Christian in their origin are now lost to the cause. That such is the case one cannot deny, but too seldom do evangelicals, who grimly remind themselves of this fact, seek for the reasons behind the all-too-frequent departures of Christian colleges from the historic faith. These should cause evangelicals great concern, and should encourage thorough investigation. Why have so few, if any, of the schools founded in the colonial period and early days of the Republic remained true to the Scriptures and to the purposes for which they were started?

Certainly this is a question we must frankly face and frankly answer before we set out to establish new schools, for these might swiftly follow the same path unless adequate steps are taken to guard against it. Without soul-searching on the part of evangelicals it will be very difficult to justify the expenditure of vast sums of money for new colleges and universities to replace those already lost to the faith.

No one factor can explain the situation which brought about the shift of control in these colleges from the Christian Church to secular groups. Their early history reveals the fact that various forces were at work. But usually one or more of the following causes can be traced.

LOOSE CHURCH CONTROL

Weaknesses in the ecclesiastical polity of the founding church were in many cases directly responsible. This is particularly true of those schools which owed their origin to churches using the Congregational or Baptist form of government. When the Puritans of Massachusetts consciously rejected the Presbyterian form in their Cambridge Platform they chose a kind of polity that would ultimately render it difficult for them to retain any semblance of control over Harvard College, and to

C. Gregg Singer is Chairman of the Department of History at Catawba College, Salisbury, North Carolina. Formerly he was Vice-president of Belhaven College. He holds both the M.A. and Ph.D. degrees from University of Pennsylvania.

maintain in that institution a doctrinal orthodoxy should the college choose to follow another course. In the same way, the decentralized Baptist churches of the North have found it almost impossible to maintain sufficient authority over most of their schools to insure doctrinal soundness.

It should be noted that these weaknesses in polity do not in themselves cause the colleges to proclaim their theological independence of the founding church. They only make departures from the faith possible. It can be argued that Congregational polity would, under the most favorable conditions, eventually result in the loss of some schools, but it can hardly explain the wholesale desertion of their colleges from the Christian faith.

THEOLOGICAL WEAKNESSES

Inherent theological weaknesses have been a second factor in the drift of Christian colleges to secularism. A profoundly biblical theology must lie at the heart of a sound educational philosophy. The less biblical a theology, the more easily and readily does it succumb to the enticements of heresy. It is a matter of common knowledge that those churches which adopted Arminianism and semi-Pelagianism have become the easy and even willing prey of liberalism, and have suffered the greatest inroads of unbelief. Such theological positions are themselves conscious accommodations to humanism and unbelief to the extent to which they deny the sovereignty of God and the depravity of the race after the Fall. At these important points Arminianism and semi-Pelagianism are sub-biblical theologies, and fail to provide the necessary theological foundation for a Christian philosophy of education. Many colleges were founded in this country by churches professing to hold to the Arminian system, and this theological weakness has been the Achilles heel of much evangelical educational effort in this country.

The importance of a sound philosophy for educational endeavor cannot be overemphasized. This can be found only in a sound theology which in turn supports a Christian world and life view. Many churches which were historically evangelical in outlook have singularly

failed in their educational activities simply because their theology did not provide the necessary foundation for a philosophy of education that would bring the teachings of the Scriptures sharply to focus on the educational program. They started colleges which were Christian in purpose and evangelical in tone, but lacking in their theological outlook. These schools, professing a real loyalty to the evangelical cause on the one hand, soon began to accept philosophies of education culled from humanism and other prevailing philosophies of the day. Thus, their Christian testimony was largely confined to the worship services held in chapel, to the missionary rallies, and to the courses in Bible. But the rest of the college program slowly came under the influence of those who were unprepared to examine the problems of culture and scholarship in terms of the Scriptures. The philosophy which came to prevail in the sciences, psychology, sociology, literature, history, and other departments, was frankly humanistic, or naturalistic, to such an extent that the Gospel preached in the chapel was overwhelmed by the paganism of the class rooms and the colleges could no longer claim to be Christian in fact.

SHUNNING INTELLECTUAL ISSUES

This whole transition, in many cases, was possible for the simple reason that the theological position of the colleges did not afford clear and convincing answers to the great intellectual issues that must constantly arise in educational circles. Where the whole counsel of God is not presented in its grandeur and fullness, Christianity often appears in an adverse light in its continuing conflicts with other systems of thought.

In many evangelical circles the result has been the rise of an anti-intellectualism which, in turn, accentuates the very departure from the faith which they fear. On the part of many pietistic groups there has been an obvious tendency to flee from learning as a dangerous activity. This, in turn, has given rise to the conviction that scholarship is a dangerous enemy to the Christian faith. Thus, all too often in the past, as well as now, many evangelical colleges have been forced to find adequately-trained faculty members outside the historic Christian faith in order to meet accreditation requirements. More than one college has been lost to the faith by such a process. Faced with the necessity of maintaining high academic standards, they have taken competent scholars without too much regard for their doctrinal standards on the assumption that they would not endanger the faith of the students or the purpose of the college so long as they did not teach courses in Bible or theology.

At this point the churches must share the blame with the colleges. The finest educational philosophy must remain ineffective unless it becomes the guiding principle

for competent scholars who are, at the same time, thoroughly grounded in the Scriptures and committed to the historic Christian faith.

CONFORMITY TO ENVIRONMENT

But a fourth factor remains to be considered, and this one has assumed a far greater importance than is generally realized. It is the desire of the Christian colleges to accommodate their own programs to the cultural milieu of the day. In recent years this has taken the form of conforming to the demands of the American way of life and the democratic philosophy. It is this factor which has played a dominant role in the departure of many colleges from the evangelical cause. A weak polity on the one hand and a deficient theology on the other made their task simpler, but the desire to conform to non-Christian cultural norms furnished the stimulus for their defection. This attempt to bridge to a philosophy of life which is dominantly pagan must be fatal to any Christian educational effort which is not thoroughly grounded in the historic faith, for only this historic faith brings out, in sharp contrast, the basic differences between contemporary non-Christian philosophies and the plain teachings of the Scriptures in regard to God and man, sin and salvation, and the meaning of the human drama itself. Many schools, sound in doctrine and polity, have sought to escape what they felt were the fetters of orthodoxy so that they might gain a worldly intellectual respectability. This has been the case with Presbyterian colleges which have been conscious of the cleavage between their Calvinistic heritage and democratic environment. The answer to this dilemma is the realization that Christianity is exclusively true, that it transcends all human systems of thought, and must therefore be sovereign over the minds of men.

God Forbid

Galatians 6:14

God forbid that I should boast—
Weak thing of clay and loathsome dross—
May it not be that I should boast,
Save in the glory of Thy Cross.

God forbid that I exult
In fleshly compact, pledge or tryst;
May it not be that I exult
Save in Thy plighted Word, O Christ.

God forbid that I depend
On what man's limit doth afford;
May it not be that I depend,
Save on Thy Grace, my Sovereign Lord.

PAUL T. HOLLIDAY

Has Evangelism Become 'Offbeat'?

RICHARD L. MANNING

When this writer decided in 1953 to come into the Presbyterian ministry as an ordained and appointed evangelist, he was then greatly encouraged by glowing reports from the Standing Committee of the Department of Evangelism. These reports indicated that we Presbyterians were becoming "evangelism conscious." The writer attended the General Assembly meeting in Minneapolis in 1953, where a dynamic program for increased *vision* and *interest* for evangelism was lauded. The impetus of the program was shared by both laymen and the professional ministry. However, all this was in 1953.

What are the results in 1961 of all this "increased vision and interest" for evangelism? However noble the words *vision* and *interest* may be, they never quite get a job done. Are we satisfied simply to *laud* a spiritual principle without launching its program?

NEED FOR A DEFINITION

Perhaps before we go much further, we should define some terms. By *evangelism* we mean that contagious enthusiasm to present Jesus Christ that, by the power of the Holy Spirit, men may accept Christ as their Saviour from the guilt and power of sin, may come to know, love, and trust God through him, may grow in grace and in the knowledge of Jesus Christ, and serve and follow him as Lord in the fellowship of the Church, in the world-wide redemptive work of his Kingdom, and in the vocations of the common life. This task is in no way limited to ministers or theologians, but *must* be the leavening force in all local congregations and among all persons who are committed to Jesus Christ. This is evangelism.

Now let us define the word *evangelist*. The writer of Ephesians sets forth the word *evangelist* in its proper position: "And he [Christ] gave some apostles, and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of

Richard L. Manning is Pastor of First Presbyterian Church in Conrad, Iowa. For five years he devoted most of his time to evangelistic work in the midwest and western sections of the country. He received his B.A. degree from the University of Dubuque and the B.D. from University of Dubuque Seminary.

Christ." The proper function of the evangelist is within the framework of the Church. The Lord in bestowing gifts to men also determines where these gifts are to be used. "Some" (churches or places) need pastoral service and shepherding. "Some" churches have need for a teaching ministry. And of equal importance to the life of the Church, "some" churches need an evangelist. Our Presbyterian constitution in its form of government lists evangelists, pastors, and teachers as "needful . . . laborers" for the life of the Church:

As the Lord has given different gifts to the ministers of the Word, and has committed to them various works to execute, the church is authorized to call and appoint them to labor as pastors, teachers, and evangelists, and in such other works as may be needful to the church, according to the gifts in which they excel (Form of Government VIII 1, p. 122).

And yet, in spite of the abundance of scriptural and constitutional fortifications for the word *evangelist* so as to warrant its acceptance in our Presbyterian vocabulary, the word is still approached with overt caution and ominous contempt. Why? Must every evangelist be categorized as "another Elmer Gantry"? Is there sufficient evidence to label *all* evangelists as "Christian charlatans" and "biblical Barrymores"? Was Moody a money grabber? Was Finney a fraud? Was Chapman a charlatan? Is Graham a Gantry? No! These men accepted their God-given talents for recruiting men into the kingdom of God . . . seriously. They discharged their duties with vigor and vitality, but also with sobriety and solemnity. Would not our own church program today be revived and revitalized if such a list of men were available from the rolls of our presbyteries and synods? Or, would such men ever be called upon for their services by our churches? There is no purpose in putting up a shingle in our synodical and presbytery windows "Have Evangelist . . . Will Travel" unless our churches see the need of such rendered service. Must our own people "sneak" off to some evangelistic service at another church, because our own church program does not include such services on its "spiritual menu"? Must the intake of this type of evangelism by our own people always be provided by other denominational bodies who "pick up the tab"?

A SURVEY ON EVANGELISM

In the past four months this writer has been conducting a private survey on evangelism and has covered at random many parts of the United States. The questionnaires were mailed out to pastors, stated clerks of sessions, stated clerks of presbyteries, synodical executives, national secretaries for the commission on evangelism, as well as leading laymen in our churches. To those pastors whose names appeared on presbytery ministerial rolls, behind which there were the initials Ev (i.e., evangelist) and P-Ev (i.e., pastor-evangelist, a designated term which is applied to a pastor of a church who may be on call for evangelistic meetings), the following set of questions was sent:

1. First, do you believe, because of specially endowed gifts that God has granted you, that you were definitely called to this calling of an evangelist, rather than a pastorate?
2. What type of preaching mission services do you conduct? Do you preach for a decision or a verdict in each message?
3. What have you found to be the ideal length of time for your preaching missions?
4. How many "preaching mission crusades" have you conducted in the past year?
5. Do you feel there is an awakening amongst our churches for the need of such preaching missions?

To the other persons listed above, the following questions were addressed:

1. What has become of the traveling evangelists for the United Presbyterian Church, U. S. A.?
2. How many ordained and commissioned evangelists does your Synod have on its rolls for its churches?
3. Would you please give the date when the last evangelist was commissioned?
4. If ever a qualified person were to apply for said position, what would be his chances of ever being employed and used by our church?

I have never conducted a survey which met with better co-operation. Approximately 93 per cent of all questionnaires mailed out were answered and returned to my desk in less than two weeks. The genuineness and candor of most of the answers proved very enlightening, if not amusing. For instance, one pastor in seeking to answer the question "Do you believe . . . that you were definitely called to this calling of an evangelist, rather than a pastorate" replied:

As you probably know, when they don't know what else to call you at your ordination in our church, they call you an evangelist. If you are going directly into a Presbyterian parish, you are ordained a pastor. If you go into something a little offbeat, they ordain you an evangelist since they don't have any other categories.

Another pastor answered the same question this way:

As you no doubt realize, evangelist is a catch-all term applied to any ordained minister in our denomination who is not a chaplain, pastor, or secretary, or a variation of those three. I

am none of the above, hence I am an evangelist. My work is in the factory of the Cadillac Motor Car Division of the General Motors Corporation. I am employed as an hourly-rated worker on the assembly line. I don't preach (except to the ostensibly already converted in some of our local congregations).

These answers (a sampling of many similar replies) contain an admixture of humor and pathos. There is humor, because theoretically the word evangelist has been bantered to and fro so much that it has become a "catch-all term" for some "offbeat" church work. The real pathos is seen in the over-generalizing of the word. Here is a word which has all of the pregnant meaning of "reconciling men to God" and "proclaiming the good news of Christ" that he has come to seek and to save that which was lost. Then we take this word, which represents what every pastor, every church member, every Christian everywhere *must be*, and we cheapen it into something less. This is an insult to the Name that officially and originally gave the word to the Church. The word should be solemnized by all who know its true meaning, rather than sloganized or scandalized by its ambiguous applications. Ultimately Christ alone is the evangelist, not man; yet men feel the compulsion to evangelize. And herein lies the great dilemma of what the word evangelist should mean to each Christian. How does one plan to *do* something which ultimately one does *not do*; and what does this mean for the content and method of evangelism?

THE EVANGELISTIC MEETING

What now is to be said for "evangelistic meetings"? Is there room for this type of evangelistic endeavor in our outreach for the souls of men? Do we appreciate the aim of these services, or are we afraid of them? My questionnaire raised forth considerable discussion about the "evangelistic service." One pastor from New York replied rather negatively:

A series of "evangelistic services" is often nothing more than a week of meetings where a guest minister digs into the barrel and preaches a series he has used in his church. In recent years we have been calling these "preaching missions," where the sermonic messages are aimed usually at those *already professing members*.

A pastor from Michigan says bitterly:

We are especially concerned, as you might expect, with the "inner city." We are examining the work of religious groups which have used high-powered evangelism with little serious effect on the people or the society. We have watched the formerly powerful city church, replete with evangelistic meetings, slowly wither.

Are these pastors right? Does this represent a majority point of view? Or, should we also hear the views of others, such as one New York Synodical Executive: This is not to deny, however, that in keeping with the New Testament understanding of special gifts, there may be those

who have special gifts in persuasive preaching which the Holy Spirit may choose to use to bring non-Christians or nonbelievers to the point of Christian commitment. There are many men in our denomination who have unique gifts of preaching in whom I have real confidence, and whose ministry the Holy Spirit has indeed blessed in special services and in other ways.

A St. Paul, Minnesota, pastor-evangelist writes:

In honesty, I receive more and more invitations outside of the Presbyterian church than in it. The whole official trend in evangelism is toward personal work rather than mass evangelism. I do not object to the first, but I do regret the official attitude towards the second.

Is this not the heart of the matter? No one denies or repudiates the validity of a realistic Christian experience that is obtained through *personal work*. But are we Presbyterians broad-minded enough to validate the *equally* realistic Christian experience that is obtained through the *evangelistic meeting*?

PREACHING FOR A DECISION

What does an evangelistic service seek to accomplish? Basically, the evangelistic service calls men to repentance and to put faith in Jesus Christ as Saviour and Lord. An evangelistic sermon specifically or indirectly seeks a response. There need be no labored pointing of a moral or a public invitation at the close of every message, but, whether evident or implicit, the call to commitment must be there.

Preaching for a decision or verdict must always be predicated upon the sovereignty of God. Men are to be won by "the foolishness of preaching," but it would be foolish indeed to hope to win people to Christian living by preaching alone. We do not call men to God in ourselves. "No man cometh unto me," said Jesus, "except the Father draw him." The evangelist must always be conscious that men and women are not won simply by the skill or persuasiveness of his preaching. "Not by might, nor by power [nor by preaching], but by my Spirit," says the Holy Writ. The sacredness of the individual personality is to be respected and it would be presumptuous to suppose that everyone who hears the evangelist is, as a consequence, ready to make a decision.

Now, what of all this in *our* church program? Is there really a desire to have this type of evangelistic thrust in our church life? There is considerable evidence from certain Presbyterian leaders that perhaps such a thrust is easier to write about than to implement. For instance, a Minnesota stated clerk of presbytery replies:

At the present time, we have no commissioned evangelists in our presbytery. I have been stated clerk of this presbytery for many years, and it is my recollection that we have not ordained an individual for the specific assignment of evangelism for many years. This probably dates back even to dates prior to 1940.

A stated clerk of a Wisconsin presbytery says this:

The records of the Presbytery previous to 1926 are on deposit with the Wisconsin Historical Library in Madison, Wisconsin. Since that time, no man has been ordained as an "evangelist."

A Michigan synodical secretary replies:

I can only say that I have been a member of this synod for about 14 years, and during that time we have not commissioned any evangelists as such.

And finally, the executive secretary and stated clerk of the synod of California sums up the situation of existing and available evangelists for our churches when he says:

I have been a stated clerk for some 30 years and cannot recognize what you mean by "traveling evangelist" for the United Presbyterian Church. As far as I know, no evangelist without a pastoral charge has ever been commissioned in the synod of California and there certainly are none in existence now in this synod.

Must these statements of seeming utter pessimism be the final word on the subject? Or, will we try to rethink our position on evangelism in such a way as to include on our ministerial rolls a place for the evangelist who will be available to all churches who may want evangelistic services that point for a verdict! END



Preacher in the Red

SQUELCHED

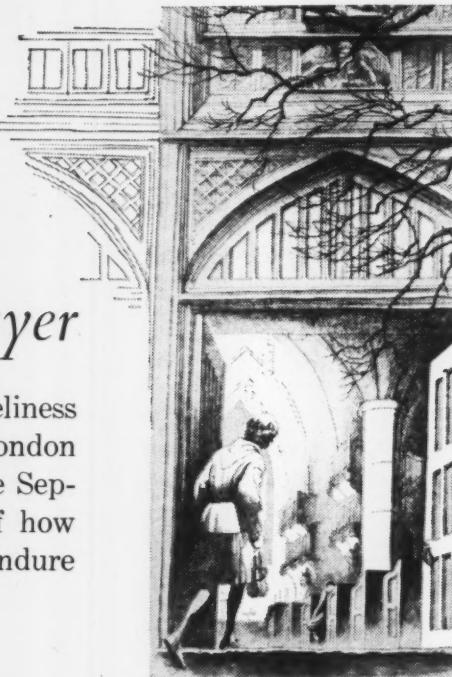
IN THE PRESBYTERIAN CHURCH ministers are designated as "Teaching Elders" while the Session is composed of "Ruling Elders" who work with the minister.

In my pastorate there was an old Elder who had "served" for many years. He was rather the dominant type, which at times caused some difficulties. As a young minister I hesitated to "tackle" him, but one time I really had to do it, to prevent further difficulties. Trying with the utmost care, I approached him and made some suggestions. Looking over his glasses at me, he said, "Listen, young man, let me remind you that you are the teaching Elder, but I am the Ruling Elder here." . . . This brought the conversation to a close. —The Rev. A. C. VAN PUFFELEN, First Presbyterian Church, Coleraine, Minnesota.

For each report by a minister of the Gospel of an embarrassing moment in his life, CHRISTIANITY TODAY will pay \$5 (upon publication). To be acceptable, anecdotes must narrate factually a personal experience, and must be previously unpublished. Contributions should not exceed 250 words, should be typed double-spaced, and bear the writer's name and address. Upon acceptance, such contributions become the property of CHRISTIANITY TODAY. Address letters to: Preacher in the Red, CHRISTIANITY TODAY, 1014 Washington Building, Washington 5, D. C.

There Is an Answer to Prayer

She was a young widow from America, full of loneliness and despair. Suddenly, in the darkness of a London church, a man sobbed out loud! . . . Here, in the September issue of Reader's Digest, is her story of how she discovered God's way of helping you to endure grief—to endure it and to grow again.



The Quest of Our Lives

This article is reprinted by request of Robert Sargent Shriver, Jr., Director of the newly formed Peace Corps. It asks you a disturbing question:—Could you count on *yourself alone* if you lost all

your income, all your savings and all your friends? If such a prospect fills you with fear, says this author, you need to find your "safe place" . . . and she tells you how you can best reach it.

What Is Humility—and What Good Is It? What does humility mean to you?—something that will get you into heaven, but not promote a raise in pay? Then discover for yourself how the traits of a quiet Lincoln, a fiery Theodore Roosevelt and a cocksure Alfred Hitchcock all help reveal what humility really is.

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The Glory of God

THE PREACHER:

Alfred M. Engle

Alfred M. Engle is Pastor of First Baptist Church of Ventura, California. Born in Virginia in 1908, he earned his B.A. degree from Wheaton College and then worked three years in a steel mill before preparing for the pulpit ministry. He received the Th.B. degree from Northern Baptist Theological Seminary in 1938, and took some graduate study at Wayne University, Detroit. He was ordained by the American Baptist Convention in 1935, and served churches in Illinois, Michigan and Arizona before coming to his present charge in 1956. He was moderator of the Santa Barbara Ministerial Association in 1959. Recently his church relocated in new properties valued at \$315,000.

THE TEXT:

Psalm 19

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom, coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes . . . The judgments of the Lord are true and righteous altogether.

God has chosen to reveal his glory to us in three wonderful ways: through the marvel of his creation, through the testimony of his Word, and through his work of redemption. The nineteenth Psalm gives us a glimpse of these.

IN MATERIAL CREATION

"The heavens declare the glory of God, and the firmament sheweth his handywork" (verse 1).

The glory of God is declared by the beauty and mystery of the heavens, but there is more than that here. God has also permitted us, through modern discoveries in the field of astronomy, to behold more of his glory through the heavens.

Truly the heavens declare the glory of God through their great *immensity or expanse*.

Our greatest powers of imagination cannot adequately comprehend the vastness of God's creation.

The astronomer measures the great distances of outer space in light-years. Since light travels at about 186,300 miles per second and there are 31.5 million seconds in a year, the distance of a light-year would be equal to 5.88 million million miles or almost 6 trillion miles. Scientists stretch our imagination by telling us that Capella, one of the stars that appears very bright to us, is 45 light-years away or 260 million million miles from us. Even the very nearest star, Alpha Centauri, is 4.3 light-years from us. If we were to represent the proportionate size of the sun as a mere dot on a piece of paper and the size of this star as another dot, these dots

would have to be five miles apart. There are globular clusters consisting of tens of thousands of stars all of which are at least 20,000 light-years away. Think of it. Astronomers say that 300 light-years is only a step into outer space and that there are other galaxies that are at least 260 million light-years from us. This, too, is far beyond our ability to comprehend.

We hear much today of man's great conquest of outer space; and we would not for a moment minimize the greatness of modern scientific discovery. But suppose that God does permit man to explore the moon, what has man really accomplished? The moon is only 1.3 light seconds from the earth. If a person were able to spend an entire lifetime traveling at the fantastic speed of light with no need to stop for refueling, he could not even reach out one step into the vastness of the creation of God.

The heavens declare the glory of God in the *movement* of the stars. It is marvelous to think of the billions of stars and planets moving in prescribed orbits, balanced in their movements with perfect mathematical precision. Knowing that he, the Creator, "hangeth the earth upon nothing," we stand in reverence before him.

Not only is there this remarkable movement within prescribed orbits, but we are told that the universe is expanding at an unbelievable rate—stars are rushing out into what seems to us almost infinite distances. In searching some of the recent writings on this subject, we make the amazing discovery that those stars that are nearest to us are moving from us at a slower rate

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and those that are at the greatest distances are moving at a proportionately faster pace in relation to their distance from us. Some of those nearest to us are traveling at speeds of 20 to 62 miles per second; and by means of the recent radio telescope it is revealed that those farthest stars discernible (approximately 360 million light-years away) are retreating at the incomprehensible speed of 38,000 miles per second. The scientists have quite accurate means of measuring these movements by using the spectroscope and the newer radio telescope.

How great is the universe? Leading astronomers are saying that theoretically we may some day be able to observe those stars and galaxies so far away that they are receding from us at the speed of light. But they also tell us that anything moving faster than these bodies could perhaps never be observed because its signals could never reach us. These are so far away that the world could never investigate them. So, we ask almost breathlessly, how great is our God?

The heavens further declare the glory of God through the antiquity of the stars.

The proportionate increase in speed on the part of stars, in direct relation to their distances from us, leads to the intimation of a time of creation. It is gratifying to note that many of the recent books on astronomy speak of a creation, although to be sure, not all astronomers give God the glory for the work of creation.

Reference to a possible date of creation is made in the *Encyclopedia Britannica Year Book* for 1959. In discussing the movement of the stars away from us, the article says, "If this rate were interpreted as the expansion of the universe following a creation, the age of the universe would turn out to be greater than 7×10^9 years." This would be 7 billion years. There is nothing in the first verse of Genesis to date God's first great act in creation. As we think of these ages piled upon ages, we remember that David said, "From everlasting to everlasting thou art God" (Ps. 90:2).

The heavens also declare the glory of God in the *magnitude* or *brilliance* of the stars. The variation in the light given off by the stars is truly astonishing. Some of the stars are thousands of times brighter than the sun. Others are variable in their brightness; and the variety of color adds to the glory that we see in the heavens, for some stars are blue, some red, and some yellow. The blue stars are rotating most rapidly—some at the rate of 200 miles per second at their equators—and the red ones much slower, and the yellow ones the slowest of all. Our sun is a yellow star.

Then the heavens declare the glory of God in the *law and order* of creation. The writer of the book of Hebrews says of the Lord that "he upholdeth all things by the word of his power." The context of this passage shows the glory of Christ as one with the glory of the

Father. The orderliness with which all of the heavenly bodies work together is an evidence of the great design of him whose power is manifest in them.

The nineteenth Psalm goes on to show that the *firmament* sheweth his handiwork. All the great expanse of the heavens is a witness, from the farthest stars right down to the air we breathe. It is not within the scope of this message to speak of the wonders of the atmosphere surrounding the earth. But we would not pass by this subject without saying that God has not failed in a single provision to make life possible and to provide for our comfort. How impossible it would be that all of these things could be brought into existence and operation without an intelligent Creator.

IN HIS WORD

The great, silent testimony of the heavens, however, magnificent as it may be, is not sufficient. Through the material creation we may know something of the wisdom and power of God, but we have no access to him. We cannot come to personal knowledge of him or discover whether a personal relationship with him is possible just by experiencing the created universe.

The nineteenth Psalm has not suddenly changed its theme at verse seven, as it might at first appear; our attention has simply been turned from the mute testimony of the heavens to the very intelligible witness of God's Word concerning his glory. He who created us capable of knowing and loving him is now revealing himself in terms that we can understand and receive. Here is not merely an impersonal expression of greatness but the very personal revelation of God in his relationship to man. How sinful and needy we are. How righteous and capable God is! The same One who has spoken through the skies above us is now speaking intimately in the Scriptures which he has placed in our hands.

Various terms are used here to designate the written word, such as the law, the testimony, the statutes, and the commandment. This Word of God is declared to be perfect, sure, right, pure, clean, true, and righteous altogether. Through it, God is seen converting the soul, making wise the simple, rejoicing the heart, enlightening the eyes, enduring forever, warning against sin, and rewarding those who keep his Word.

"The law of the Lord is perfect, converting the soul." He who is perfect in his own nature and in all his decrees has caused us to see how far short of the glory of God we have come. A man may be made to marvel at the works of God in creation, but he can be converted only as the Spirit of God draws him through the instrumentality of the Word.

"The testimony of the Lord is sure, making wise the simple." There is no room left for doubt here. The sincere soul may know him with certainty.

"The statutes of the Lord are right, rejoicing the heart." Those who invent their own gods seek to invent their own standards of right and wrong. To the self-willed the statutes of the Lord are a source of distress, but to the converted soul they are the source of rejoicing. He who loves the Lord delights in his Word.

"The commandment of the Lord is pure, enlightening the eyes." Testimony to its power is seen in the enlightenment it brings to individual lives and even to nations whenever the Word of God is received in its purity.

"The fear of the Lord is clean, enduring forever." In sharp contrast to the heathen ceremonies of past centuries and of the present stands the reverence for God in its cleanliness. There is nothing degrading in the worship of the Lord. Certainly this Scripture intimates not only that God is eternally deserving of reverential awe but that the soul that so honors him shall also endure forever. This does not mean simply duration but the quality that is enduring. The New Testa-

ment tells the secret of this eternal life: it is "Christ in you, the hope of glory."

Here is something "more to be desired than gold." Here is that which is "sweeter than honey and the honeycomb." But how may we know it in experience? Is it possible for us, who come so far short of the glory of God, who stand before the Holy One convicted of our sins—is it possible for us to be acceptable in his sight? Look at the close of the Psalm.

IN THE WORK OF REDEMPTION

"O Lord, my strength and my redeemer"—what wonderful words these are with which to declare his glory. In my weakness he is my strength. But give thought also to the other expression, "my redeemer." It speaks of restoration, purchase, release! We who are living, not as the psalmist long before the Redeemer came, but in this present time, have seen the fulfillment of the written Word in the living Word, Jesus Christ, who is our Strength and Redeemer.

To enter into this wonderful relationship with God,

COMMENT ON THE SERMON

The sermon "The Glory of God" was nominated for CHRISTIANITY TODAY's Select Sermon Series by Dr. Clarence S. Roddy, Professor of Practical Theology in Fuller Theological Seminary. Dr. Roddy's comment follows:

In my search for a sermon representative of modern evangelical preaching, I found myself, with about 500 others, sharing a morning worship service of the First Baptist Church in Ventura, California. The service rang with spiritual vitality from the beginning to the amen. The pastor, the Reverend A. M. Engle, led the people in a reverent and compassionate voice through the opening phases of the service into the sermon which I have selected here.

In the past few years it has been my lot to listen to many sermons in the so-called "average churches" of this country and abroad, and I find it difficult to concur with the opinions of those who forever decry the preaching in our churches. In fact, I doubt if we have ever had a higher standard, or that there was ever a time when our people were exposed to more thoughtful and relevant preaching. The power of the average pulpit is not to be judged by the homiletical prowess of a few outstanding pulpitiere and thinkers.

I find this sermon representative of the best being presented in our churches every Sunday. Let us note a few of its qualities. First, it is biblical. It is what the old school homiletiicians termed expository. To feel the strength that comes from being exposed to a solid portion of God's Word is a real joy. Such a sermon carries with it the ring of authority. Without doubt, expository preaching is an area where even the so-called "great" pulpits of America could improve.

The movement of the sermon is clear, simple, and progressive. It is logical in its development, does not meander from Dan to Beersheba with a detour to Damascus. James Denny once remarked that the three essentials of a good sermon are first—clarity, second—clarity, and third—clarity.

The objective of the sermon is readily grasped, for the preacher starts with the people where they are and then leads them to their Redeemer. Courtland Myers used to say that the ideal sermon is one that began at the level of the people and always led them to the foot of the Cross. By that standard this sermon rates high.

The sermon is relevant. On every hand we are confronted with the subject of space. Many expressions of God's place in this "new age" of space have been heard, some wise and some not so wise. This preacher did not indulge in a lot of speculative verbiage but assumed with the Bible the God of the universe, and the universe as expressive of his majesty, glory, and power. This the sermon expounds without pedantry or sophistry. His knowledge of the field is evident and is used with restraint. It is dangerous for preachers to talk too "wisely" in the fields of science. But this man's insight into man's conquests of space, the earth and moon satellites in reference to the vastness of the universe was appreciated by all, even college students.

The sermon does not get bogged down, however, in the material universe (a real homiletical temptation) but proceeds with the psalm to the Word of God written and its ministry to man in the moral order. The sermon reveals the wonders of the Word of God with freshness and vitality. Note the force in the rather short sentences. Observe the simple but adequate vocabulary. It is the language of the laity, not the technical jargon of the scholastic. It communicates!

Using Spurgeon's "element of surprise," the message, almost with abruptness, confronts the hearer with Christ as his Strength and Redeemer. It is a fitting climax to a fine, down-to-earth message on a grand and glorious theme. As I left the church, I could hardly keep from singing aloud, "Then sings my soul, my Saviour God to thee, How great thou art, how great thou art!"

C.S.R.

the psalmist begins with a plea for cleansing, as we see in verse 12. He stands in awe of the righteousness of God and is keenly aware of his own sinfulness. He asks for the cleansing of his life from these secret faults. He asks to be restrained from the sins of arrogance, that he shall not be dominated by them.

There is a way which a man can be upright and innocent from the great transgression. We know that the greatest sin against God is the failure to believe in him and to glorify him.

And so this Psalm closes with a prayer to the Redeemer whom the New Testament reveals to be the Son of God, Jesus Christ our Saviour and Lord, who gave his life for our sins. The great cry of this believing heart is uttered in these words: "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

It is only by the grace of God and through the power of the new creation in the heart of the believer that the innermost thoughts and the outward expression can be acceptable in his sight.

Thus is his glory revealed.

As we look up into the heavens we say, "O Lord, how manifold are thy works! In wisdom hast thou made them all" (Ps. 104:24).

As we search the Scriptures we are convinced that "the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (I Pet. 1:25).

As we behold our Redeemer we confess with a faith that issues in salvation, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). END

Israel: Marvel Among the Nations

THE EDITOR

Second in a Series (Part I)

The tiny state of Israel is one of today's most remarkable albeit most controversial nations. Its resurrection from the dust of history is without parallel. Whether Israel's sovereignty is an act of political ingenuity, one of divine providence, or a strange mixture of both, neither Jewish nor Gentile historians seem able to decide.

Unlike those who recently won independence in places like India, Burma, and Ceylon, the Israelites, after surviving 19 centuries of dispersion, were "restored" to a land inhabited mainly by Arabs for 13 centuries. The country's long-neglected natural resources were quickly harnessed by modern scientific techniques to serve a million immigrants and refugees since 1948, mostly from Eastern and Central Europe, from Arab countries like Yemen and Iraq, and from North Africa. Students of Bible prophecy quickly recalled ancient predictions about the regathering of the Jews in Palestine and about a future prosperity when even the desert would blossom like the rose.

For the first time in 2000 years the Hebrews now have at hand all necessary conditions for shaping their own culture. In this transition process the Hebrew language, so long confined to the margins of life, has

once again become a vigorous living language; it gives contemporary force to the ancient medium of the Old Testament. At the same time the Near East's long-slumbering powers that reach back to early biblical times are participating once again in the lively dialogue of the nations and are asserting their places on the front pages of the world press. The whole of Palestinian history almost seems to have revived for some awesome end-time drama.

To the younger generation (two-fifths of the population is now Israeli-born) it seems incredible that European Jews faced genocide instead of "taking care" of Eichmann. Colossal self-assurance and gratification over military prowess is a discernible feature of Hebrew nationalism, and especially of the dedication of Israeli youth to the new state. Israeli men and unmarried women, who at 18 begin two years of military service, place unbounded confidence in the Israeli army. This force, after all, repulsed the Arabs in 1948.

Recently I spent 10 days in Israel, having arrived in Tel Aviv by El Al jet from New York. I traveled 1000 miles by car, constantly interviewing Jewish leaders and people as well as many workers in the small Christian community. Through the courtesy of

the Israeli Embassy, I had unhurried access to leaders in government, education, religious affairs, natural resources, and community planning. One fact is obvious: while many large powers today are fearful about even holding their places on the map, tiny Israel—about the size of New Jersey and having a population of 1,931,000 Hebrews encompassed by 30 million Arabs in bordering states—buoyantly anticipates the future. The American Jewess who asked us “Do you think they’ll make it?” had her eye on the soft comfort and luxury of the United States, not on the determination of countless Jews regathered from lands of persecution in the post-Eichmann era.

FROM DAN TO BEERSHEBA

We drove north to the Syrian frontier, south to Beersheba and the Negev. We saw the ruins of Acre (Akko) and Megiddo, Ashkelon, and Sodom (lowest spot on earth), and the remnants of Caesarea, the Roman capital of Palestine. We glimpsed the huge prestressed concrete pipes of the spectacular Jordan-Negev water diversion scheme which, with the Western Galilee-Kishon and Yarkon-Negev projects, within three years will provide an abundance of one of the Near East's most precious commodities. This irrigation system will compensate for the dry season of April to November, and once more turn the desert (which in biblical times was fruitful and supported up to 100,000 persons) into an area of fertility. We preached during the 50th anniversary festivities of the Baptist Church of Nazareth (through an Arab interpreter); took a cruiser across the Sea of Galilee; touched the outskirts of Dimona, in the central Negev desert area east of Beersheba, where new housing in the next three years will multiply the population from 5,000 to 30,000. We visited the Lachish resettlement in the northern Negev area that integrates Jews from many lands through a bold venture in civic planning. We noted the correlation of crops relatively new to Israel, such as peanuts, sugar cane, cotton (its fiber yield per acre the highest in the world), with nearby transportation-saving industrial establishments such as cotton, sisal and nylon fiber plants, sugar and peanut oil processing centers. The nation, we learned, already meets 50 per cent of her own cotton requirements; in fact, unless exports are increased Israel may actually face overinvestment in the textile industry. The value of overall exports already registers \$350 million a year. After citrus fruits and industrial diamonds (a field opened when Hitler drove the Jewish diamond cutters out of Holland), tourism is expected to be the nation's third biggest “export” by 1965. We observed light planes dusting the fields and learned that the Weizmann Institute of Science had eliminated the Mediterranean fruit fly and had developed chemicals to combat

invading clouds of locusts. Agriculturally, Israel is now one of the three exporters of bananas to Europe. She also exports 300 million eggs a year. In the next few years \$60 million will be invested in Dead Sea development, where the potash works alone export 98 per cent of their chemical products. In World War II these Palestinian operations provided most of the potash for British explosives and repair service for Allied war equipment. Today Israel exports arms, since she produces 11 times her own needs in submachine guns, mortar, and cannon. This same Dead Sea area supplies entire nations with salt and supports a thriving pharmaceutical industry. Already the film industry shows some strength, and before the end of 1962 television will be a reality unless Ben-Gurion's opposition prevails. We glimpsed one of Israel's two atomic reactors—the one in the Negev will be ready in two years, the one near Rehovot scientists use for training younger specialists. Since inquisitive strangers first misidentified them as mills, the atomic plants are joshingly referred to by Israeli scientists as “textile industries” run by expert “tailors.”

We visited the teeming campus of the Hebrew University of Jerusalem—finest in the Middle East—whose enrollment of 5,000 will double before very long. In Haifa we toured the Technion (the Israel Institute of Technology) that offers almost 2,500 students academic degrees through the doctorate in modern science and technology. We stopped at the Weizmann Institute, now the largest supplier to the world of 98-99 per cent concentrate heavy oxygen for research tracing. In addition to meeting her own needs we discovered that Israel is already exporting tires. She also has a petrochemical industry. We drove to Ashdod where a whole seaport city as well as the biggest power station south of Tel Aviv is being planted in the sand. With vastly expanded farming in view as water shortages are overcome, and as agriculture responds to scientific direction, the Kibbutz, or communal settlement, is probably on its way out in Israel except for strategic or military purposes in border areas. All in all in contrast with other ancient lands whose museums and ruins speak only of past glory, the heartbeat of Israel pulses expectantly with what is yet to be.

LAND WITHOUT PROBLEMS?

Israel is not, however, without its problems. Some of the difficulties are surface deep, others chronic and ingrained.

As already noted, striking progress has been made with respect to natural resources. And diversion of water from the Jordan Valley helps moderate the sobering fact that 58 per cent of the land (from Beersheba south) is desert. Cattle raising has not yet proved successful in Israel's climate, however, and beef (im-

ported frozen from Argentina and Ethiopia) is expensive. Pork is not, of course, in great demand. Drillings for oil have proved generally disappointing except at Heletz which supplies one tenth of the national needs. Although several new tries are under way on Mount Carmel, those in the Negev and Dead Sea Valley are now valued mainly for their production of natural gases. Railroads especially south of Beersheba need much improvement. National projects deal with the housing problem; 100,000 co-operative apartments (three rooms, no central heating) are priced comparatively high, with a down payment of one third and involving many immigrants in substantial indebtedness. Because of government rent controls, home ownership for investment purposes offers little opportunity for profit. Such a situation among people with an average income of only \$147 per month (even considering two wage earners in quite a number of families) would hardly attract to Israel American Jews skilled in successful business operations.

Labor as such is a powerful political force in Israel; in fact, Ben-Gurion's Mapei party has dominated government policy. Nonetheless this work force poses serious problems. For one thing, some of the immigrants from Europe have virtually stepped from the Middle Ages into a twentieth century setting. And laborers from North Africa and other Arab lands lack the Western Puritan work morale that has contributed so largely to Jewish success in business. On the premise that labor supplies the main support of a sound national life, many Jews, long homeless, have been given work that undergirds their "sense of belonging" and also assists the new state's fight for self-sufficiency. A mass return to the soil, for example, so necessary for economic survival, is a case in point. Because its society is essentially classless with little wage difference between professional and nonprofessional workers, Israel seldom attracts immigrants of professional stature. From America, therefore, where many Jews are professionally skilled in law, medicine, and the sciences, immigrants have been few. In fact, there are still more Jews in New York City alone (2,500,000) than in all of Israel (1,931,000).

MORAL ASPECTS OF LIFE

More important than socio-economic problems, however, is the question of moral strength. Although a land of wine Israel is not beset by drunkenness, and the sexual vices so common in many Western lands do not seem to have gripped Israeli youth. Prostitution is forbidden throughout the state. Compulsory service in the Army for both men and women develops self-reliance, physical fitness, and a certain sense of social and national responsibility. Many newlyweds establish their own homes in co-operative apartments instead of

returning to communal life in the Kibbutzim. Divorces unfortunately are as common in Israel as in America. While Israel continues to develop its own movie industry, the worst as well as the best American films may be seen in the city theaters. Leisure time activities are often a family affair, with abundant opportunity for conversation; someone has said "there are two million people in Israel and four million opinions." Soccer is the major national sport, and amateur archaeology almost equally popular. Of the state's monthly lottery income of \$250,000, 80 per cent goes for building schools and hospitals. Apart from Tel Aviv, Israel's gayest night spot, Beersheba (where the patriarchs once wandered with their sheep) is now the liveliest town, probably because of its concentration of young married couples. In a city like Tel Aviv, with its bright lights and gaudy as well as commercial side, leisure becomes for many of the younger generation merely a distraction rather than a cultural opportunity; the sea-shore is thronged during holidays, and interest in cultural affairs is less characteristic of Tel Aviv than of Jerusalem.

The moral predicament of the Israeli is not so much a matter of external wickedness as of internal vacuum. Conformity to sabbatical and other restrictions is for multitudes a matter of routine and not of ethical decision. To what extent the growing interest in culture—in the fine arts especially—can really grip the lives of many immigrants, for whom mere residence and work in Israel are sufficient reward, is an important if debatable question. Immigrants forced to Israel in order to escape persecution seem to lack the cultural idealism of those who come voluntarily for other reasons.

PROBLEMS OF SOCIAL JUSTICE

With respect to social justice, the Israeli mind functions with a strange duality illustrated by the trial of Eichmann on the one hand, and by the Arab problem on the other. The Hebrew conscience seems to isolate these events in separate compartments. It condemns Hitler's vicious persecution of the Jews, which he justified in part by the German need of *Lebensraum*; at the same time the Hebrew conscience seems unpricked by long-standing failure to solve either the problem of the displaced Arabs, or that of the Israeli Arabs now settled but somewhat restricted as citizens of the Hebrew nation. There are, of course, staggering differences: the Nazis premeditated the savage destruction of helpless Jewry including a million children and babes, whereas the Israelis fought a war of life and death against Arab onslaught. Apart from the formal question of the Eichmann trial's legality (passing judgment upon crimes committed before the nation existed) looms the moral necessity to present comprehensively and authoritatively this record of attempted Gentile

extermination of the Jews. It besmirches human history with an almost ineradicable stain. Not in 2,000 years has a trial—in both cases in Jerusalem—linked the destinies of so many human beings to the life and work of one man. But even as the Eichmann trial quickens conscience concerning blatant disregard of Jewish minority rights, and bitter hostility toward Jews in general, so Israel's lack of creative earnestness to resolve the plight of a million displaced Arab refugees ought also to stir an uneasy conscience. The moment Israel proclaims her international messianic mission she must reckon at her own borders with the Arab refugee.

But an even deeper spiritual aspect surrounds both the Eichmann trial and the Arab refugee problem. Failure to discuss in depth this factor of God's sovereign purpose in history and redemption is significant: "Jacob have I loved, Esau have I hated" pinpoints the Old Testament index of destiny for both Jew and Arab. Scripture illustrates, too, that privilege involves responsibility, a thesis of which exile and dispersion are poignant reminders. But what does the Old Testament

not for a resettlement of the refugees in Israel, but for annihilation of the state of Israel. The Arab nations have not joined in a declaration of peaceful intentions which the U. N. Palestinian Conciliation Commission considers a reasonable prerequisite for a resettlement of refugees in Israel. Many displaced Arabs in view of their link to Moslem rather than to Hebrew culture, moreover, no doubt prefer reparations to return to Israel, and the Arab League ought to consider this fact constructively.

Until the plight of the Arab refugee is resolved, however, the Israeli stress on individual dignity slumps at the nation's borders, where the personal worth of the Arab is implicitly subordinated to that of the Jew.

The question of human nature is raised even more profoundly by the Eichmann trial. The prevailing tendency in Israel is to view Eichmann not as a mirror of human nature but only as an isolated being. "Eichmann is not a man but a beast; he does not deserve justice though he will get it" is a common sentiment. Israeli leaders do not wish Eichmann's judgment to

In the next essay Dr. Henry discusses spiritual and moral trends in Israel. Focusing attention on the problem of social justice, he has an eye both on the judgment of Eichmann and on the Arab refugee. He reflects on the latent implications of scientific concentration and the unbridged gulf between science and religion for Israel's claim to a providential world mission.

imply about Israel's treatment not simply of the neighboring Arab nations but of the Arab refugees as persons? How much more will the Israeli value the Arab in cold war than the Nazis valued the Jews in their barbarian aggressions? Ben-Gurion has said that Israel's survival and security require at least two million more Jewish immigrants (2.5 million Jews are still in Russia). Ultimately, according to some estimates, the land should be able to sustain 7.5 million inhabitants (in contrast with the present 2.5 million). After 13 years of statehood, this prospect gives the demands of Israeli leaders a peculiar hollow sound, for they condition return of any of the one million Arab refugees on full settlement of political tensions. In the U. S., which has supplied 75 per cent of the material aid to these refugees, is a growing conviction that Israel is long overdue in a prompt token resettlement of 100,000 refugees.

On the other hand, there is little doubt that the Arab states have done little to encourage a peaceful settlement of tensions. No point in Israel is less than a few hours from a hostile border, and she is outnumbered 15 to 1 by Arab inhabitants of bordering states. Propaganda broadcasts from Arab League nations call

deteriorate into mere crude revenge, but they seek negation of evil through a process of justice. Yet the real truth about human nature is evaded. Eichmann and the Nazis (whom the Germans too hesitate to identify with themselves) are viewed apart from any context of a fallen race which encompasses also the modern Israeli, and in fact all mankind. The long view of history demonstrates this truth, as fully and even more so than in 1961, by what happened in Jerusalem in A.D. 30. Failure to see in the Eichmann trial (its legality curiously is also disputed) the larger meaning of human nature in its totality—and which therefore must also raise the question of the Christ—follows from a readiness to level accusation against only Eichmann. However great may be the guilt of this one persecutor of the many, the truth about all human beings is revealed by the crucifixion of Jesus of Nazareth ("Now is the hour of judgment for this world. . ." John 12: 31, NEB). The cross of Christ is still the supreme moral indictment of human nature, for here the righteous one was put to death by the many. By directing its force against the very Christ of very God, human wickedness revealed the character of Jew and Gentile alike.

[TO BE CONTINUED]

EUTYCHUS and his kin

FALL PROGRAM

Programmed Progress begins at Cloverleaf Church this fall. The new pastor procured the package plan from Programmed Progress Press. Hugh Whipple, an insurance salesman, is one member of the board who is enthusiastic. He says it is the first system that brings programmed learning to the churches. I thought most Sunday schools had programmed learning, but Hugh tells me that it has just been invented. It has something to do with teaching machines. After the Program Training Center is operating in the former Sunday school auditorium, there will be an open house for church leaders.

Pastor Peterson surprised me with his interest. Programmed teaching, he insisted, demands sharp, clear questions. "It's exactly the approach that produced the catechism!"

I found him less enthusiastic about the time-saving features of the program. "The trouble with time-saving devices is that the time we save may be our own!"

That sounded a bit epigrammatic: sure enough, he was at work on a sermon. The space-nap of Cosmonaut Titov was his launching pad. I could only think of the relaxed bravery of a man who could sleep while traveling at 18,000 miles an hour. But, to the pastor, Titov is a symbol for our age.

"What do we do with the time we save? We lose it. A man will break turnpike speed limits to go to a party where everyone kills four or five hours. We're all asleep in orbit."

The pastor, of course, was preaching on "Redeeming the Time." I anticipated his stress on Christ who redeems the time of our lives; he was eloquent in treating the opportunities that God gives in the lives of His children.

Our lives are programmed better than we know. To redeem the time demands more than activity. For Paul, as for his Redeemer, the first program was prayer.

EUTYCHUS

ALCOHOLISM

Just a brief note to express my deep appreciation to Jasper A. Huffman for the courage, wisdom and basic integrity to tell the truth and expose alcoholism

for what it actually is and does (July 17 issue).

I believe this is the most wonderfully straightforward statement on the fallacy that alcoholism is a disease or illness and . . . not a moral issue, that I have ever read. ARTHUR KENDALL
First Methodist Church
Aransas Pass, Tex.

If alcohol is the cause of alcoholism, then guns, knives, clubs, etc. are the cause of murder, money is the cause of robbery, and womanhood is the cause of adultery. How much better to see alcoholism as being the tragic fruit of a misguided quest. Defeated persons always will seek escape from life's problems. They find in drink a temporary respite. They do not realize that the cave in which they have taken refuge from the storm is in reality a lion's mouth. However, condemnation—such as Dr. Huffman proposes—will never win these people away from their persuasive, though false, friend. ARTHUR O. ACKENBOM,

Chaplain

The Methodist Home for the Aged
Topeka, Kan.

When we are able to understand why Mr. A. can control his intake of alcoholic beverage and drink socially all of his life and Mr. B. from the same cultural pattern with generally the same background goes out of control and develops alcoholism, then we will understand cause. . . .

Family Service H. LEONARD BOCHE
St. Paul, Minn. Exec. Counselor

It is the refusal of the church to accept the alcoholic as sick person, condemning him as a sinner, that turns him from the church. The alcoholic individual is in most instances a highly neurotic person. His use of alcohol is not the cause of his illness, it is merely the outward symbol of it. . . . Since the church memberships are filled with other neurotics as any observant pastor can testify, why must we in unrelenting hostility continue to damn the poor alcoholic while proclaiming our love for other addicted neurotics: the compulsive eater, the gossip monger, the sex addict seeking to establish his manhood, the psychopathic liar,

and all the rest who make up our church rolls?

Beaufort, N. C.

ALBAN RICHEY

Being a 1960 graduate of the Yale Summer School of Alcohol Studies, I must agree that the approach endeavors to be both scientific and objective, but I must disagree with the statement that the moral aspect appears to be ignored. My experience was one in which considerable time and energy was spent on this very aspect. . . .

The work of the National Council on Alcoholism and its affiliated community committees on alcoholism is a tremendously forward-moving factor on the scene today in which many of the churches are actively participating. To note the effectiveness of this sort of program we need look only to the public figures, and I think especially of those in the entertainment industry, who have recently spoken out in alarm concerning drinking problems.

GEORGE W. CONKLIN
Cashmere, Wash.

For 35 years I have worked with alcoholics. For 10 years I have been executive director of the only rehabilitation center for alcoholics in this state. I would agree that drinking is a moral matter. But the physical, mental, or spiritual change which takes place in approximately one out of eight drinkers to cause them to react compulsively to alcohol is the condition known as alcoholism. It should not be confused with drinking alcohol. About 20 percent of our patients . . . drank compulsively after their first drink of beer, wine, or whiskey. Others began to drink compulsively after weeks, months, or years of social or so-called normal drinking. One recent patient did not "go out of control" until after 30 years of social drinking. . . .

There is no cure. There are literally millions of case records which show that once an alcoholic, always an alcoholic. . . . We speak of "arresting" alcoholism, but actually we mean that the drinking of alcohol can be arrested. The illness, whatever its cause, which results in compulsive reaction to alcohol, continues to worsen whether the alcoholic drinks or not. Yet, so long as he is completely ab-

stinent, he can live a normal, useful life. The reaction of the alcoholic to alcohol is by no means limited to beverage

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alcohol. Many of our patients come for help after a drinking bout which was triggered by fruit cake with wine in it, by kosher dill pickles (2 per cent alcohol), by . . . patent medicines containing alcohol, by cough syrup, etc.

Fairview, Inc. MAXIE C. COLLINS
Ridgeway, S. C. Exec. Director

People will make use of the process of fermentation which the Creator built into his world. Why he did this I do not know but I do not question his wisdom. The Bible said God did this "to make glad the heart of man." . . .

I am a total abstainer, not because I think my friends who are moderate drinkers are sinners but because I think the best policy with regard to alcoholic beverages is to leave them alone. I advise my young people that by abstaining from alcoholic beverages they can be sure they will never become alcoholics.

ARTHUR T. CLARK

Fair Haven, N. Y.

The cure lies . . . in the co-operation of the doctor, the informed minister, and dry alcoholics working as a team to bring the wet alcoholic to a true encounter with the love and acceptance and forgiveness of the living Christ so that he will be motivated to resign as general manager of the universe.

JACK WOODARD

All Saints' Episcopal Church
Galena Park, Tex.

The answer to the problem of alcoholism lies in a cleansing of the nature of man, by the second work of grace. This removes the desire to drink and truly gives the individual something (Someone) better than booze.

Information Service O. JOE OLSON
Church of the Nazarene Director
Kansas City, Mo.

If we would appeal to magazines not to accept liquor advertising, if we would tell TV and radio that we will not tune in programs so sponsored, we could control the situation for advertising is their life.

JAY L. CLOW

The Community Church
New Carlisle, Ind.

For 43 years I served five Cincinnati Methodist churches as pastor; I retired in 1956. . . . Since retiring I have given my full time distributing temperance tracts and papers and have read hundreds of temperance articles and sermons. . . . Mr. Huffman's article is the greatest

that I have ever read in 50 years. . . . Cincinnati, Ohio I. G. ARMBRUST

A PRAYER AND A WISH

I congratulate you and the author on the outstanding article "Listen, People, Listen!" (July 17 issue). May God help all of us to be willing to proclaim the Gospel!

You are to be commended for the scholastic contents of your articles and editorials. You are making a great contribution to the ecumenical movement of Christendom. A universal understanding is always needed and you are in a position to give this understanding to all of us in the Christian movement.

ARTHUR C. FULBRIGHT
St. Paul's Methodist Church
Thayer, Mo.

WITHHOLD YOUR DIMES!

I . . . hasten to correct a statement in the article . . . "Facing Stewardship Problems." . . . Mr. Salstrand refers to "The Joint Department of Stewardship and Benevolence, 297 Fourth Avenue, New York 10," and "a *Stewardship Bibliography*, price 10 cents." The correct name of the Department is The Department of Stewardship and Benevolence; the correct address is 475 Riverside Drive, New York 27, N. Y.; and the Department no longer produces the *Stewardship Bibliography*.

M. D. BLACKBURN
Assoc. Exec. Director

Dept. of Stewardship and Benevolence
National Council of Churches
New York, N. Y.

PRESBYTERIANISM RAMPANT

Your list of 100 select books for a basic church library is commendable and useful, but I cannot understand why all churches should include the Presbyterian *Book of Common Worship* (Aug. 28 issue). . . .

New York, N. Y. GABRIEL COURIER

● The listing was compressed for space reasons and appeared inaccurately. Our intention was to list the historic Anglican *Book of Common Prayer* or, as an alternate, The Book of Common Worship of the local church's denominational affiliation if any.—ED.

OPEN DOOR IN QUEBEC

Speaking of teachers, there is a great need for good teachers here in Quebec, and the door is open for Christian teachers in French and English. All correspondence should be addressed to [me]. Box 264 DONALD SWITZER
Ayer's Cliff, Que.

FOURTH CONGRESS:

Reformed Scholars Converge in Cambridge

The International Association for Reformed Faith and Action now holds congresses every three years, and the fourth of these met in Cambridge during August. The Congress theme was "The Authority of the Bible Today," and delegates numbered nearly one hundred. They had come from countries as far apart as Canada and Australia, U.S.A. and Japan, Eire and Korea.

A devotional address by the Rev. Dr. Pyeng Oh of Korea opened the Congress. Dr. Oh, who had endured the terrible fighting in defense of Pusan, declared that the roots of men's problem is not political but moral. Man's sin causes the trouble. The answer is not to be found in some clever new synthesis of all the world's religions but rather in the cross of Christ. This he was ready to teach on his return to the Presbyterian seminary in Pusan.

Fashions in Theology

Dr. Leon Morris, new Warden of Tyndale House, the Evangelical Research Centre in Cambridge, delivered the first lecture on the Congress theme. He surveyed the attitude of the early Christians towards the Bible and the attempts of the Reformers to recover this after it had been lost in the Middle Ages. Turning to modern problems, Dr. Morris noted the growing recognition by scholars of the limitations of liberalism. He cited the late Professor T. W. Manson's location of liberalism's wrong turning: "The mischief was begun when the working hypotheses of natural science were allowed to become the dogmas of theology. At that moment God's revelation of himself gives way to man's thought about God." Nowadays it was getting fashionable for everyone to call himself a "biblical theologian," and while evangelicals could welcome the intention they were not always convinced that the old note of liberal subjectivism had gone, nor that evangelicals were always understood by their critics. Professor C. F. Evans of Durham had written, "We must beware of any sentence which begins with the words 'Surely God would have . . .' for it is a religious *a priori* sentence. 'Surely God would have seen to it that the Bible would have been preserved from

error.' 'Surely God would have seen to it that there would be an instrument on earth which would teach without error.' This is how the sentences run which are spoken from embattled positions. But for all their impressiveness must they not be judged irreligious and heretical sentences?" Dr. Morris commented that "this would make impressive reading except for the fact that the orthodox do not in fact reach their position this way." They claim to follow Christ and what he said about the Scriptures of his day. "Their crime is that they prefer to find their guidance in the words of their Master rather than in the assured results of modern scholarship."

The Burning of the Bishops

The next lecture by Professor Roger Nicole of Gordon Divinity School consisted of a detailed examination of the Lord's attitude to the Old Testament. This was followed by a lecture by a Cambridge Vicar, the Rev. Herbert M. Carson, on the English Reformers and Martyrs. Some foreigners, said the chairman introducing Mr. Carson, imagined there had never been a proper Reformation in England, but this was not so. Mr. Carson traced the developments of the great revival from Wycliffe and the Lollards through to the cruel burnings of godly bishops under the Papist Sovereign Mary. The Rev. Dr. James I. Packer, Librarian of the Evangelical Anglican Research Library in Oxford (Latimer House), spoke of the conflict between humanism and the Church. A century or so ago most of the humanists were still "a cuckoo's egg in the Church's nest," but now that had changed. With the revival of more biblical emphases in theology, humanism was now quite outside, and the conflict was a struggle to the death. The Christian cannot accept the authority of reason since this in effect means setting up man's fallen mind and its judgments over against what God has said. To do this would be to fall into the same temptation as Eve, when Satan deluded her into believing something other than what God had actually said. Setting up reason as an authority can only result in ignorance of God (I Cor. 1:21) and idolatry (Rom. 1:22 f.).

The Christian must say to the humanist unambiguously, whether he be inside or outside the Church, that the only thing that will break men of the habit of looking to the authority of reason in religion is regeneration and revival.

The Rev. Donald Robinson, Vice-Principal of Moore College, Sydney, spoke on the authority of the Church. He insisted that the local church must at all times sit under the discipline of the Word of God. Dr. A. M. Donner, formerly Professor of Law at Amsterdam and now President of the Court of European Communities in Luxembourg, then examined the authority of the state. In New Testament times and at the Reformation there had been a considerable gulf between the rulers and the ruled. The latter merely obeyed the former. Then Christians directed their writing mainly to the leaders, and what they demanded was a rule of law. The state was an instrument of God ordained to rule, but the rulers were to be mindful of their high calling from above. Today, however, the situation has changed with modern democracies, and everyone is involved in the question of government to some degree. Now that the masses have the power, the rule of law and justice is even more important as it is so easy for a majority to be deluded into thinking it is the whole body, and so trample under foot the rights of a minority. The Church urgently needs to address itself to the new princes of our times, the masses, and remind them of the state's divine calling.

Next in the Netherlands

The secretary, Dr. Jan Dengerink of Amsterdam, made his report on the progress of the association's work. This was in two fields; first, they are now holding annual study conferences as well as the triennial congresses, the next of which is to be held in the Netherlands with the Church, the Ministry, and the Spirit as its theme. The Congress ended with a fine address by the eminent French Calvin scholar, Professor Jean Cadier, on the Word of God dwelling in the Christian.

GERVASE E. DUFFIELD
London, England

Excerpts from remarks by Dr. Philip Edgcumbe Hughes, chairman of the International Reformed Congress, on "Reformed Faith and Action: Challenge and Response":

Our situation today is by no means identical with that in which the Reformers of the sixteenth century were placed: we cannot lean exclusively upon them as though they had thought the last thought and said the last word. It is our solemn responsibility to think and plan and act for ourselves in accordance with the demands of our own age.

Similarly, the task of reform in our world today is not precisely the same in every country and every society. Some churches are young and impetuous; others are ancient and senile; others again are middle-aged and preoccupied with respectability. . . . However, the Church here on earth is in constant need of reform. . . .

In a word, the New Testament is the standard or principle in comparison with which the Church must always be reformed. . . . The rediscovery and application of this standard explains the Reformation of the sixteenth century. . . . The result was not only the exposure and eradication of error, but also positively the provision of doctrine and worship which once again were scriptural, and the placing of the Scriptures in the hands of the people, and in their own language, so that they could read and study God's Word for themselves and thus themselves become integrally involved in the great work of reformation. . . .

What, then, are the issues which confront and challenge us today? . . . There are four in particular. . . .

Theological Relativism. This is beyond doubt the greatest menace to the survival of New Testament Christianity. It manifests itself in a variety of ways: in the depreciation, for example, of dogmatic or propositional theology; in the shifting sand of subjectivism which has found passionate expression in the egocentric individualism of contemporary existentialist religion; in the scarcely disguised rationalism of so much that goes by the name of biblical scholarship; in the new theory of missions which at this very time is being, so to speak, visibly formulated before our eyes. . . .

Because the New Testament Gospel is *The Truth*, uniquely so, it strikes at the root of all subjectivism and relativism. Wielding the Sword of the Spirit, we must strike at that root today. But our dogmatism must be precisely that of our Lord and his apostles—no more and no less. Otherwise we cease to be distinctively Christian; we dishonor God's Act and Word.

The Ecumenical Movement. Impelled by a concern for the manifestation to the world of a unity that is visible as well as spiritual, the World Council of Churches is seeking to promote the co-operation and unification of the churches. Can it be denied that the multiplicity of our divisions is a scandal? that the Reformers of the sixteenth century would have viewed the contemporary scene with distaste and dismay? that the ecumenical impulse is good and commendable?

There are, however, some very definite dangers, the chief of which is connected with the temptation to allow zeal for outward unity to exalt unity to the dignity of the supreme Christian virtue and to denounce separateness as the one intolerable sin against the Holy Spirit. We must, in recognition of this danger, never cease to affirm that Christian unity must be *unity in Truth*, otherwise it is a mere facade without any substance behind it. And unity in truth means also unity in being separated from error. . . .

What ought our reaction to be to this modern movement? First of all, so far from holding ourselves aloof, we should be

ready to take every opportunity . . . to exert an influence within the ecumenical movement in the interest of the crown rights of New Testament Christianity. Secondly, we should be open-hearted towards all our fellow-Christians and uninhibited in our willingness to give expression, before God and before the world, to the love that unites us (or should unite us) at the Lord's Table. Thirdly, we should consider whether effective steps ought not now to be taken to remove the divisions which, in some places, have caused the fragmentation even of Reformed Christians into separated denominations.

Rome and Reunion. Among the most recent of contemporary developments is the unprecedented interest which the Roman Catholic church is beginning to show in the ecumenical movement, evidence of which is seen in the presence of Roman Catholic "observers" at assemblies of the World Council of Churches and also now in the setting up of an ecumenical office in Rome itself. This in itself need not be an unwelcome development, provided we know where we stand, and why, and maintain our position in love, though with firmness. Let us not forget that the Reformers themselves were originally devout papists: no man is beyond hope of reform because he is a Roman Catholic. But let us not forget the reasons, so clearly and frequently stated by them, why they found it necessary to dissent and separate from Rome—reasons, moreover, for which they were willing to be tortured and put to death. Those reasons are no less valid today than they were in the sixteenth century. What was false and unscriptural then is still false and unscriptural now. Nor let us overlook the anathemas which were hurled against the Reformation and its distinctive teachings by the Council of Trent—anathemas which never to this day were withdrawn.

We cannot leave out of account, either, that, officially at any rate, Rome has added to her efforts since the sixteenth century, in particular by the promulgation of the dogmas of the Immaculate Conception (1854), Papal Infallibility (1870), and the Assumption of Mary (1950); and it is appropriate to mention the expectation that the next dogma to be proclaimed as absolutely binding on all the faithful will be that of the Co-Redeemership of Mary with our Lord Jesus Christ. From such unscriptural error and blasphemy we cannot but hold ourselves in separation.

At the same time, however, we must not be blind to the fact that there are movements within the Roman Catholic church today which, in a variety of ways, give evidence of dissatisfaction with the prevailing ecclesiastical authoritarianism and of desires on the part of many for religion that is more simple, more evangelical, and more meaningful to the people. The Bible is, in some parts, being read and studied in a manner that has not been known for centuries. This means, if it means anything, that the possibility of a new reformation taking place within the ranks of Roman Catholicism is not a mere fantasy. By prayer and personal contact we should seek to encourage such trends.

The Cultic Hordes. The fourth phenomenon of our day is the veritable tidal-wave of strange cults that is now swirling alarmingly across the world. . . .

If this satanic assault on the unique Gospel is to be repelled, it will only be, humanly speaking, as a result of penetrating study of the teachings and practices of the cults and a counter-attack in depth, not merely exposing their spurious and deceitful pretensions, but piercing their armour with the Sword of the Spirit, which is the Word of God, and by God's grace reclaiming through the trumpet call of the genuine Gospel many who have been deluded by their falsehoods. END

A LAYMAN and his Faith

THE GREAT OMISSION

A RECENT ARTICLE told of some of the amusing situations developed by the producers of the TV program, "Candid Camera."

One of these involved the removal of the engine from a new model car. The car was poised at the top of a hill with a filling station near the bottom of the hill on the right side of the street.

A young woman then guided the car down the hill and into the filling station and asked the attendant to check the oil and water.

The clincher came when the camera focused on the bewildered and amazed attendant as he exclaimed, "But lady, you ain't got no engine!"

This amuses us because it is a good story, because it is an absurd situation, and because our imaginations join in the perplexity of the filling station attendant.

But when we transplant this situation into the realm of Christian work the absurdity becomes a tragedy and we stand in judgment before the God who has offered his Spirit which we have ignored or rejected.

How often "the engine is missing" in work undertaken for God! The words of the ancient prophet, "Not by might, nor by power, but by my Spirit saith the Lord of hosts" still hold good today. We glibly memorize and quote this verse and then go blithely on our work—for the Lord? yes, but as though might, power, activity, and dedication were sufficient in themselves.

In terms we all can understand let it be repeated, the presence and power of the Holy Spirit are as essential to any Christian work as is the engine to the modern automobile. The pull of gravity and the momentum of a down-hill grade will take the car a little way, but then it stops, and stays stopped. In the Lord's work there are times when we think we are doing fine, only to discover that the momentum of extraneous influences has ceased and our work is revealed as utterly without power or spiritual significance.

There is no substitute for His presence. There is no power without Him. There is no real success without the help and blessing of the Spirit of God.

Our Lord's earthly ministry was restricted geographically, probably to an area no more than 135 miles long and 60 miles wide. In his person and work he did everything necessary for the re-

demption of the world. But because of time and space it was necessary that he send into the world One who would make possible the extension of that work around the world and down through the centuries.

What was it which made possible the extension of his work to the uttermost parts of the earth?

Who made it possible for the gospel of Jesus Christ to become the force which turned the world upside down—which carried the Message to Asia, to Europe, and around the world?

How could a few unlearned and unprepossessing men go out and within a few years shake the very foundations of the then civilized world for Jesus Christ?

It was the Holy Spirit, the Spirit of the living God who guided, inspired, empowered, blessed, and mightily used these men and their message.

The Bible does not leave us in ignorance as to what happened. They had been with our Lord for more than two years. They had heard him preach and teach. They had seen his mighty miracles, even the bringing of the dead back to life. And they had seen him unjustly condemned, crucified, and then, wonders of wonders, they had seen him alive again—had touched him, heard him, eaten with him and knew *without a doubt* that he was living. . . . If ever men would appear to have been prepared to go out and preach the Gospel these men were prepared, and what a marvellous preparation was theirs!

But they were not ready.

The resurrected Lord told them to *wait*; he said, "But ye shall receive power, after that the Holy Spirit is come upon you," and then he defined their task: "ye shall be *witnesses unto me.*"

A witness is one who furnishes proof to a circumstance, or an event. A witness attests to a fact. A witness tells of a personal experience. But the Christian witness is effective only as the Holy Spirit takes it and enables the one witness to understand and receive.

For one to accept such a witness it is necessary that its *truthfulness* be believed. In the preaching of the Gospel it is the Holy Spirit who bears witness to the truth. It is he who prepares the heart of the hearer. It is he who enables one to believe. It is he who quickens the

spiritually dead and brings life from death. It is he who speaks of the things of Christ to the human heart, convicts the sinner of his sin, brings about repentance, and leads to confession and surrender to the Saviour.

These things being true—and they are true—how utterly foolish to undertake *any* work or witness for Christ without the presence and power of the Holy Spirit!

On the road to Emmaus the disciples walked with the risen but unrecognized Lord. Then at supper he expounded to them the Scriptures. Then he suddenly disappeared. But the impact of his presence lingered and they said: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

And so it is today. Only the Holy Spirit creates the "burning heart." Only through his presence do men react in love and faith to the claims of Christ.

Ezekiel tells of a vision of a valley filled with dry bones and God asked him: "Son of man, can these live?" The prophet was nonplussed. All he could say was: "O Lord God, thou knowest." Then God gave this promise: "I . . . shall put my spirit in you [the dry bones of a spiritually-dead Israel], and ye shall live."

Nor is God's promise limited to the rebellious house of Israel. Today he longs to pour out his Spirit on men and women, on the Church, on the nations of the world, *and make them live.*

Christians. Pastors. Church leaders. Do you want to see the miracle of spiritual rebirth and power in your own life and in the lives of those to whom you minister? The writer believes most persons would quickly and without question reply, "Yes."

Then such a miracle is possible today. The dryness and deadness of a formal Christianity can be changed to the life and power of new men and new organizations in Christ—by the outpouring of the Holy Spirit upon us all.

We are not left to *hope* for such a blessing. It is ours for the asking. "If ye, being evil, know how to give good gifts to your children, *how much more* will the Heavenly Father give the Holy Spirit to them that ask him." This promise is still valid.

Will it be unduly emotional? No, Christ was not unduly emotional, nor were the early disciples that way. Actually it is the *only* way to spiritual power.

For too long some of us have tried to drive without an engine.

L. NELSON BELL

Basic Christian Doctrines: 17.

Original Sin, Imputation, and Inability

Socrates was, as usual, after definitions. In particular he wanted definitions of the good, the true, and the beautiful. This business of finding definitions was, for him, an existential question. His life, and even the state of the "life hereafter" depended upon it. He was being tried for corrupting the youth of Athens, and death might be the penalty.

When Socrates met Euthyphro it seemed as though the end of his quest had come. Euthyphro knew all the definitions that men and gods had given. But Socrates wanted a definition of holiness, *regardless of what men or gods say about it*. So he died without the desired definitions. For him the good is good in itself, and god or the gods must look up to it as such. For him man was the center and final reference point of all predication.

Paul, the apostle, was also in search of definitions. He too wanted definitions of the true, the good, and the beautiful. For him too the finding of definitions was a matter of life and death. When Paul met Christ the end of his search had really come. Christ was God. In the Scriptures as the Word of Christ his Lord, Paul found himself defined by God. Henceforth his mind was subject to the mind of Christ. Paul had found, or rather had been found of God. For him the true, the good, and the beautiful are what they are by his Creator's and his Redeemer's ordinance. The holy is holy because God says it is holy.

At this point a new search for a new kind of definitions began for Paul. His chief concern was now to learn how great was the grace of Christ to him, how great was the love of God that sent his Son into the world to save not only him but also a numberless host of others with him, to be members of the body of Christ. Here was corporate salvation.

Here "the gift of grace, which is by one man, Jesus Christ, hath abounded unto many" and here "they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Rom. 5:15, 17). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

Sinners are *constituted righteous* by the righteousness of one, even Jesus

Christ. Here was imputed righteousness. And on its basis, Paul knew, he had true ability to serve his Saviour.

¶ **The Analogy.** Having seen the vision of corporate salvation in Christ, Paul also sees the vision of corporate sin. All men have sinned in Adam. Through the "offense of one many be dead." Judgment was "by one to condemnation." By "one man's offence death reigned by one." "For as by one man's disobedience many were constituted sinners, so by the obedience of one shall many be constituted righteous" (Rom. 5:19).

1. **Original Sin.** So deep, says Paul, is the nature of our sin that, as death comes to Adam for his sin, death comes also to all men "for that all have sinned." Thus Paul speaks of "the one sin and the sin of all." "We must not tone down either the singularity or the universality" (J. Murray, *Epistle to the Romans*, Vol. I, p. 186).

We cannot ask: When does the individual *become* a sinner? "For the truth is that each person never exists as other than sinful. He is eternally contemplated by God as sinful by reason of the solidarity with Adam, and, whenever the person comes to be *actually* he comes to be as sinful" (J. Murray, *The Imputation of Adam's Sin*, p. 90).

Paul's sense of guilt is deepened, not reduced, because of this his view of original sin.

2. **Imputed Sin.** Paul says that all men were in Adam "constituted sinners" as believers are in Christ "constituted righteous" (*ibid.*, p. 88). There is "as truly an imputation of the disobedience of Adam as there is of the obedience of Christ" (*ibid.*). God contemplates all men as actually one with Adam in his sin. There is "as truly an imputation of the disobedience of Adam as there is of the obedience of Christ. As the latter imputation is not that of the benefit accruing follows upon the imputation, so the former must not be conceived as the liability entailed but the liability as flowing from the imputation" (*ibid.*). Thus "the kind of relationship which Adam sustains to men is after the pattern of the relationship which Christ sustains to men" (p. 39; cf. I Cor. 15:22, 45-49).

3. **Inability.** Only when the Church, with Paul, confesses its sin as being cor-

porate and imputed does it sense its spiritual inability. Due to the fall in Adam "we are utterly indisposed, disabled, and made opposite to all good and wholly inclined to all evil" (*Westminster Confession*). The natural man "is able to perform moral acts, good as well as evil" which are "as to the matter of them" prescribed by the moral law (C. Hodge, *Systematic Theology*, Vol. II, p. 261). But the natural man, due to his false motivation and aim cannot "perform any act in such a way as to merit the approbation of God" (p. 264). Man cannot regenerate himself, and as unregenerate he is under the wrath of God.

¶ **The Contradiction.** What would Socrates have said about all this: definitions of grace and sin given to man by sheer authority—original sin, imputed sin, and spiritual inability? Out with one and all of them!

In modern times no one has expressed the Socratic attitude more pointedly than did Immanuel Kant. For Kant human personality is altogether a law unto itself. Its autonomy is its freedom.

Kant's moral consciousness is, for him, the ultimate source of the distinction between good and evil. Kant, as well as Socrates, wants to discover the nature of sin regardless of what God says about it.

¶ **The Synthesis.** 1. **Pelagius.** In addition to open opposition to its confession of sin, the Church has always faced the problem of the synthesizers. Holding to an essentially Socratic view, Pelagius insisted that sin "consists only in the deliberate choice of evil. It presupposes knowledge of what is evil, as well as the full power of choosing or rejecting it" (*ibid.*, p. 153). Away then with solidaric sin, with imputed sin, and with spiritual inability.

The Pelagian view was too obviously anti-Christian to be tolerated as such in the Christian Church. But soon the process of synthesis began again. The semi-Pelagians sought for a compromise between the Socratic and the Pauline views.

2. **Roman Catholicism.** Then in terms of a framework of theology itself taken in part from Aristotle and in part from the Scripture, the Roman Catholic church developed a further refinement

of synthesis in its view of sin. Since man, as first created, was in part composed of matter, this fact implied an inherent defect in man as such. God therefore gave man at the outset a superadded gift. Conceivably man could exist without this gift. And even without this gift he would, though defective, not be, properly speaking, sinful.

Accordingly, in the course of time Romanist theology, while teaching original sin, imputation, and inability, toned down the meaning of these doctrines in terms of the Aristotelian notion of negation (H. Bavinck, *Gereformeerde Dogmatiek*, Vol. III, pp. 84-85).

3. *The Reformation.* Over against this Roman Catholic view the Protestant Reformation recovered and developed the scriptural view of grace and with it the scriptural view of sin. Instead of viewing sin as, even in part, due to any limitation of being, the Reformers thought of Adam as created without any defect and of his sin as a willful transgression of the known will of God. The deep sense of guilt expressed in the Protestant confessions rests upon this truly ethical concept of the relation of man to God.

4. *Modern Theologians.* But within the Protestant churches a contest has broken out. This time the dispute concerns the question of what constitutes a truly ethical relation of man to God. Building on Kant's view of the autonomous moral self, modern theologians hold that the historic Protestant view of sin and grace is anything but ethical.

To be truly ethical, these modern theologians contend, man must be thought of as truly free. And how can he be truly free unless autonomous?

With his "ethical" view of man and God, the modern theologian reinterprets the biblical view of original sin, of imputation, and of inability. The modern theologian seeks, to be sure, to be biblical and Christological in his view of sin. But the Christ in terms of whom grace and sin are interpreted is himself first reinterpreted according to the demands of an independent moral consciousness.

5. *Friedrich Schleiermacher.* It is well known that Schleiermacher, the father of modern theology, violently rejects as unethical the idea that God should have made "the destiny of the whole human race contingent upon a single moment, the fortunes of which rested with two inexperienced individuals, who, moreover, never dreamt of its having such importance" (*The Christian Faith*, p. 301). For Schleiermacher "what is now innate sinfulness was something native also to the first pair" (p. 301). Thus finite

being is, as such, assumed to be inherently defective. Schleiermacher's supposedly ethical view of man thus appears to be more fully controlled by a non-biblical metaphysic than does the Romanist view.

6. *Albrecht Ritschl.* Albrecht Ritschl seeks to be more truly Christological in his theology than Schleiermacher. In reality the framework of Ritschl's theology is more obviously patterned after the requirements of Kant's autonomous moral consciousness than is that of Schleiermacher. The ideas of solidaric, imputed sin and inability in the biblical sense are ruled out, together with Adam as the first man through whom sin came into the world.

7. *Karl Barth.* Much more complicated is the question of Karl Barth's concept of original sin, imputation, and inability. Barth's aim is to offer a *Theology of the Word*. He wants to build on Reformation "principles." But the Kantian idea of free personality rules supreme in Barth's theology.

Barth seeks to be far more truly Christological in his approach to all questions of theology than were Schleiermacher and Ritschl. But he will not submit his thinking to the Christ who died for sinners once for all in history. And Barth will not submit his thinking to this Christ as he speaks once for all in Scripture.

Barth has no room for the imputation of the righteousness of Christ to sinners on the basis of his finished work on Calvary. Barth's view of substitutionary atonement rests on the idea that all men have from all eternity been participant in the being of God through Christ. Thus in his case it is once again a non-Christian metaphysic that chokes the biblical view of grace.

And Barth's view of sin is patterned after his view of grace. When we deal with a passage such as we find in Romans 5, Barth avers, we must not speak of Adam and Christ but of Christ and Adam. Paul is primarily speaking of the righteousness of God.

The original relationship of every man is to Christ. "Jesus Christ is the secret truth about the essential nature of man, and even sinful man is still essentially related to Him" (K. Barth, *Christ and Adam*, 1st ed., p. 86). "In Christ the relationship between the one and the many is original, in Adam it is only a copy of that original. Our relationship to Adam depends for its reality on our relationship to Christ" (pp. 58-59).

This primacy of Christ over Adam, according to Barth, involves this: that

"sin is subordinate to grace, and that it is grace that has the last word about the true nature of man" (p. 43). Human nature appears in both Adam and Christ, but "the humanity of Adam is only real and genuine insofar as it reflects and corresponds to the humanity of Christ" (p. 34). "We are real men in our relationship to Adam, only because Adam is not our head and we are not his members, because above Adam and before Adam is Christ. Our relationship to Christ has an essential priority and superiority over our relationship to Adam" (p. 34). It is because of this basic priority of Christ "human existence as constituted by our relationship with Adam in our unhappy past as weak, sinners, godless, enemies, has no independent reality, status, or importance of its own" (p. 30).

Barth has, therefore, no more room for the biblical teachings on original sin, imputation, and spiritual inability than do Schleiermacher and Ritschl. The supposedly ethical view of human personality precludes, in the case of all three of these typically modern theologians, the truly biblical and therefore truly ethical view of sin and its effects. For on the non-biblical view human personality must act in a vacuum.

Modern theologians either reinterpret or openly reject the biblical view of sin. So, for example, Paul Tillich speaks of the "literalistic absurdities" of the traditional Protestant view (*Systematic Theology*, Vol. II, p. 40). But what is the foundation on the basis of which Tillich makes this charge? He makes it on the basis of his idea of Christ as the New Being. But he knows very well that "the quest for the New Being presupposes the presence of the New Being as the search for truth presupposes the presence of truth" (p. 80). Tillich cannot identify his New Being with a Christ that is really present to man. Thus it appears again that unless we take our definition of sin from the Christ as speaking directly in Scripture we have no intelligible foundation even for our basic hostilities.

¶ *Bibliography:* K. Barth, *Church Dogmatics; Christ and Adam*; H. Bavinck, *Gereformeerde Dogmatiek*; G. C. Berkouwer, *De Zonde*, Vols. I, II; C. Hodge, *Systematic Theology*; J. Murray, *The Imputation of Adam's Sin; A. Ritschl, Justification and Reconciliation*; F. Schleiermacher, *The Christian Faith*.

CORNELIUS VAN TIL
Professor of Apologetics
Westminster Theological Seminary
Philadelphia, Pa.

HOLLOW MEN IN ARID TIMES

More than fifty years have passed since America experienced under D. L. Moody's preaching the last great spiritual awakening. This was one of four significant movements in slightly more than two centuries of American religious life. Each revival was accompanied by new religious vision and vitality, and marked an era of both personal quickening and community transformation. Distressingly enough, each movement was also followed by a period of social decline and decay, attended by debauchery and immorality, the sure hallmarks of waning and spent spiritual vigor. No more than 50 years ever separated one awakening from another, and each awakening came at the height of cultural declension.

Today at another crossroads in her national life America desperately needs a long-overdue spiritual refreshing. The tide of evil from two world wars is running full; doom and despair threaten to inundate the nation on every hand. Has secularism so eroded and warped America's being that spiritual renewal and power are no longer possible? Is there no likelihood of national revival?

The first Great Awakening in America came during the 1740's and followed two wars—that of King William (1689-1697) and that of Queen Anne (1701-1713). Wickedness and spiritual sloth gripped the colonies. "The churches, once the supreme arbiters of community faith and practice were losing their hold on the people. Drunkenness and debauchery were the order of the day; even among the clergy there was ample evidence of egregious conduct. Samuel Whitman's observation, in an election sermon preached in Connecticut in 1714, 'that religion is on the wane among us,' may well have been the understatement of the year" (Clifton Olmstead, *History of Religion in the United States*, Prentice-Hall, Englewood Cliffs, N.J., 1960). Into this spiritual vacuum strode giants like Theodorus Frelinghuysen, George Whitefield, Samuel Davies, Gilbert Tennent, and Jonathan Edwards. Revival came. Observers wrote that "the very face of the town seemed to be strangely altered"; taverns were "empty of all but lodgers"; congregations were "bathed in tears"; transformed people embraced "each other with streaming eyes; and all were lost in wonder, love, and praise"; every listener was "eager to drink in the words of the minister"; and "young people became eager to participate in preaching and personal evan-

gelism." Thirty to forty thousand converts were added to the churches. Public morals improved. Every segment of American life felt the power of this thrust.

The effects of this Great Awakening gradually subsided, however, and following the American Revolution religion and morality became moribund. To some extent the decline of piety in America reflected the influence of the French Revolution of 1789 when atheistic rationalism sapped the vital wellsprings of religious life and burrowed itself deeply into American life, especially into the colleges. Then came the second awakening, but this time apart from great preaching by pulpit masters like Whitefield. The effects of the awakening had enduring value nonetheless. Multitudes came under conviction of sin. Infidelity was confounded. ". . . drunkards, profane swearers, liars, quarrelsome persons, etc., are remarkably reformed . . . many fell down as men slain in battle." Those who lived in folly and vice "are now reduced to order and are daily joining in the worship of God . . . and offering up their supplications to a throne of grace." College campuses responded. Under Timothy Dwight at Yale "a remarkable transformation took place." Hampden-Sydney, Washington College, Amherst, Dartmouth, Williams and others felt the force of revival quickening. So constructive was the awakening that it left "a positive influence for good that would not be effaced from American society for years to come" (Olmstead, *op. cit.*, 263).

The third period of revival followed hard upon the War of 1812. Here the key figure was Charles Grandison Finney, a converted lawyer, whose preaching caused sinners under conviction to seek the grace and mercy of a loving Saviour. Not alone in his endeavors, Finney was aided by men like Elder Knapp who took Boston by storm despite the opposition of anti-revival ministers who "charged that he wore old clothes in the pulpit in order to secure a more sympathetic response in the offerings." From Knapp's ministry came the famous Tremont Temple which today still ranks high among the great American Baptist churches. And the famous NYC Fulton Street Prayer Meeting, although not begun until 1858, owed its spark to the spiritual impulse of this third era of revival quickening which was to influence American life for thirty years. Oddly enough, this revival decade of the 1830's saw also the rise of some of the cults indigenous to American contemporary life such as Mormonism.



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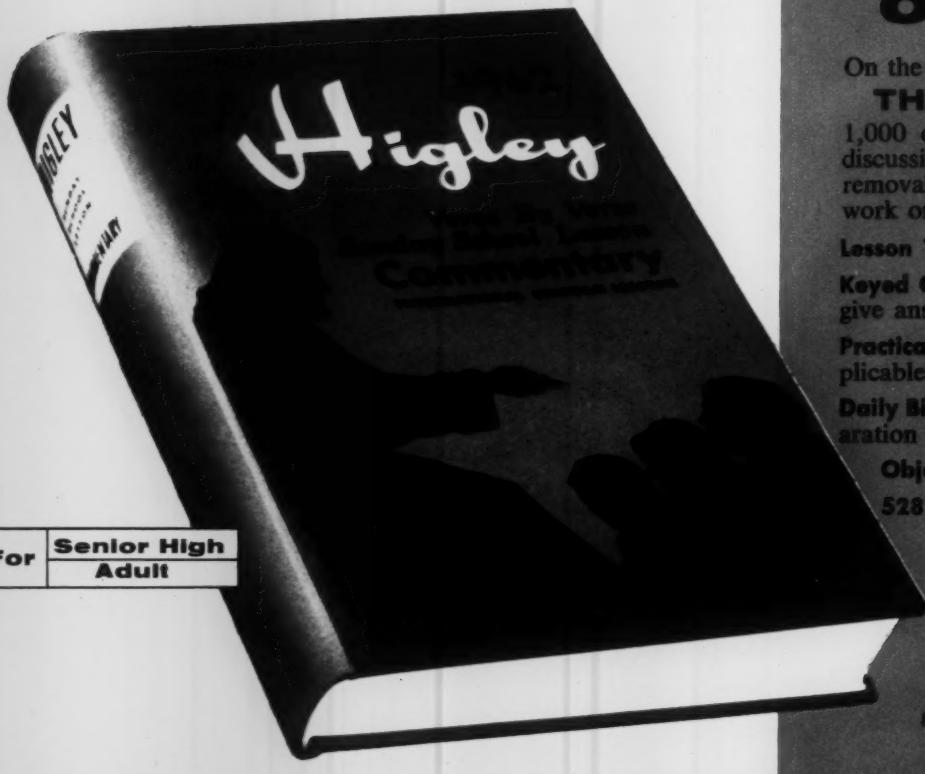
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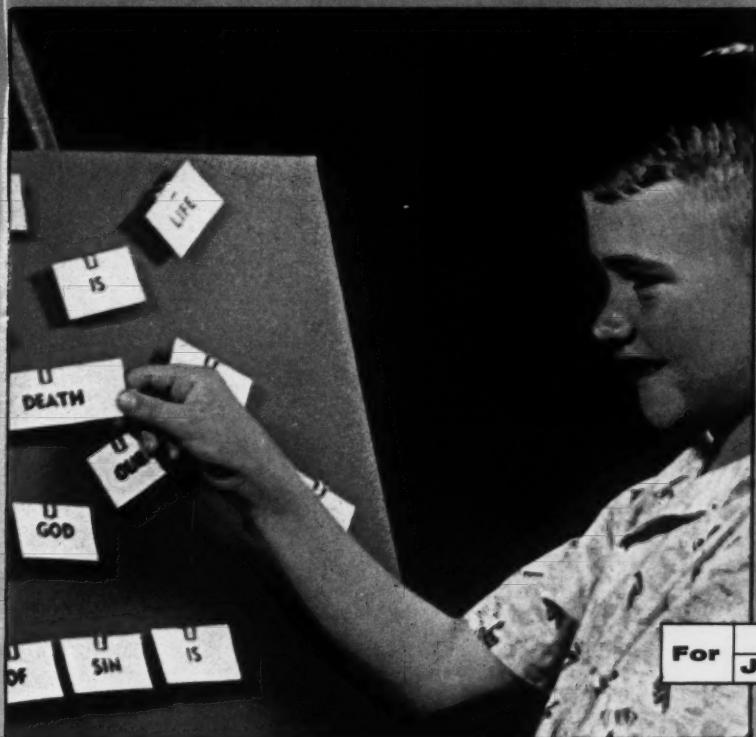
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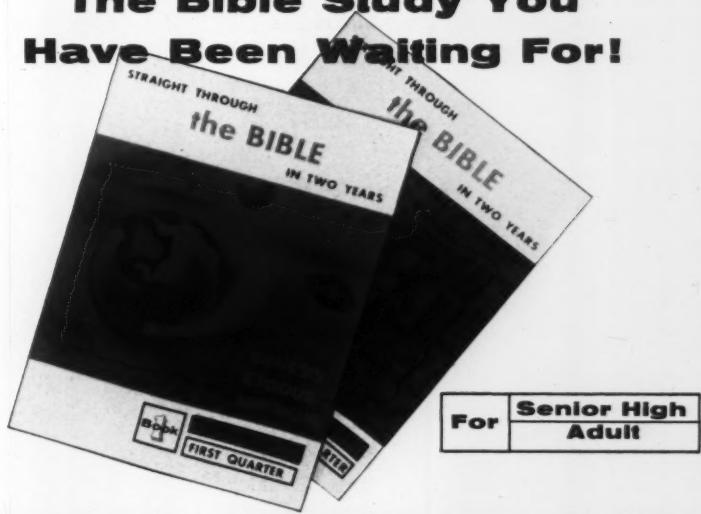


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The fourth period of awakening is inseparably linked to Dwight Lyman Moody, perhaps the greatest evangelist since Whitefield, Wesley and Edwards. His ministry after the Civil War was re-enforced in subsequent efforts by J. Wilbur Chapman, Reuben Torrey, Gypsy Smith and Billy Sunday. Under Moody's influence numerous projects brought unmistakable gains to American religious life. Among them were the Student Volunteer Movement in foreign missions, the new impetus to the missionary work of the YMCA and the YWCA at home and abroad, the Northfield Conferences, and the Northfield schools. And what was to become the Bible institute movement commenced with the opening of the Bible school in Chicago that later bore Moody's famous name. Moody left his indelible imprint upon American religious life both in the number of people he reached for God and in the changes that followed in the cities and rural areas of America.

Now in the 1960's, America is in the fifth period of its religious life. More than half a century has passed since the last awakening led by Moody. Two world wars have come and gone. They have torn American life asunder. Indications everywhere point to needed spiritual awakening. The divorce rate has quadrupled since 1890, has doubled since 1918. Between 1950 and 1958 illegitimate births increased over 45 per cent; in 1958 alone 79,000 of the 308,700 illegitimate children were born to teenagers between the ages of 15 and 19. According to the F.B.I., crimes have been increasing four times as rapidly as the population. In 1959 there were almost 1,600,000 classifiable crimes among which were registered 8,600 murders, 15,000 rapes, and almost 700,000 burglaries. New York City alone had over 17,000 automobile thefts and those mostly by teenagers. In 1940 there were 173,706 people in prisons and reformatories; in 1959 there were 207,513. Some TV shows have been fixed, some labor unions have been headed by known gangsters, and some prominent business men have been convicted of collusion in illegal price fixing. All these facts point to the need for spiritual, moral refreshing. It may well be asked, "Watchman, what of the night?"

Into the contemporary scene has come Billy Graham, a prominent symbol of hope for revival in our times. Is the present awakening, however, the kind that characterized American Christianity in former days? Comparisons—because of oversimplification—always run the risk of error, of course, especially where spiritual matters are concerned. Nonetheless three observations suggest a negative answer to our query. 1. There is little if any evidence of an upward trend in the moral life of the great cities. To what extent yesterday's and today's "big cities" may be "equated" for comparative

purposes is, of course, a matter of considerable discussion. Generally speaking, however, in cities "turned upside down for God" we have nothing today to match the stories of Whitefield in Philadelphia, Edwards at Northampton, and Moody in Chicago, for example. 2. Revival has not broken out in local churches on an overall community scale. 3. While Graham has addressed all classes of society, only the middle class has been reached significantly. Finney reached many professional people of his day as well as factory workers and giants of commerce like Marshall Field and Cyrus McCormick. Also the down-and-outers, and the then-designated "working class" showed particular response to Moody's preaching. Perhaps today's economy is less stratified, or at least has different measures of status. At any rate, not all segments of society are noticeably responding to the Gospel. These comments in no way disparage what Graham has accomplished under God. Thousands have been converted, millions of Christians have been helped by his radio, TV, and mass evangelism endeavors. Nor should Graham be cancelled out as the possible key figure in an awakening of the sort described above. However, awakenings like those of the 18th and 19th centuries have not come in the present era.

One may well compare the conditions at the time of former revivals with those of today. Have any new elements so penetrated the scene as to distinguish the present from all preceding periods? The answer is *yes*. What are these factors?

From 1890 to 1920 America experienced a flood of immigration. Millions of people came from southern Europe, most of them either dynamically or at least nominally attached to the Roman Catholic Church. Of many origins, they formed the great "melting pot" of which much has been said by historians. To this day these Romanist forces have not been assimilated into our traditionally Protestant America. In fact, while the Roman Catholic element in American life (13 per cent of the population in 1850, 23 per cent in 1958) has become numerically large and politically aggressive, at no time in the history of that church in America has it experienced anything like the revivals or awakenings of Protestantism. Since the Romanists represent a large, strategic portion of the population it seems logical that no truly great awakening can occur apart from significant impact on the Roman Catholics.

Another unique facet of the present scene is the marked change in the educational milieu. Born in the womb of the Christian faith, institutions of higher learning were formerly the friends and fearless advocates of that faith. Today they often stand as the enemies and assailants of historic Christianity. Faster than the pulpits of the land can attract young people to Christ the colleges turn them out as skeptics and

I BELIEVE . . .

Early Christians did more than simply lament the evil of the world around them; they displayed the power of a holy life.

Today we could profit from several pertinent questions. Is my Christian walk and experience arresting to others? Do I frequent the House of God with greater zest than theatre patrons crowd Broadway on opening night? Do the Scriptures magnetize me with greater compulsion than do obscene paperbacks their prey?

If the world considers Christianity irrelevant, even undesirable, perhaps the dissonance of our empty lives is in part responsible. Only deep hunger for God and being fed of Him can yield the convincing melody of a life attuned to glory.

agnostics. Many young people receive excellent secular education, of course. Without the integrating perspective of Christianity, however, such education soon destroys itself and its people. It cannot pump into the blood stream of national life those nutriments essential for survival, let alone vitality. Much of today's secularism and paganism is the fruit of education divorced from the Christian faith.

Another marked difference from former times is the revolutionary pace of scientific activity. More technological changes have come in the last fifty years than in the previous several centuries. Jet planes span the continent in just a few short hours; radio and television bring on-the-scene reports of events that once required months to communicate. This overwhelming transformation of daily life brings its own peculiar tensions, however. Everywhere men sense with uncanny terror the dread edge of some tragic abyss. Many look for a "savior" to guarantee peace through some major scientific or political breakthrough and to quiet people's alarms and fears.

Politics has not proved to be that "savior," as evidenced by the unbroken succession of wars. Nor has secular education solved our problems. Rather it has demonstrated that knowledge without spiritual foundations only deepens a nation's difficulties. The technical progress of science in recent decades has been staggering; but even scientists despair of the future and grimly warn men of science's monstrous power to wipe humanity from the earth. Not through politics, education or science but only through spiritual renewal are a country's soundness and wholeness to be established. America's history reiterates this truth. But to

us in the twentieth century such universal refreshing has not yet come.

No one is naïve enough to expect religious renewal to solve every problem. No revival has ever done that. But through revivals nations have returned to God; through them saved people, quickened churches; improved communities have brought fresh dynamic into national life. Men and nations have gained courage, insight and daring to meet the demands of the hour. Revivals have recaptured and sharpened the vision of what men can be in Christ, and have furnished the inner motivation and power whereby men go forth conquering and to conquer.

If revival is to sweep America, spiritual renewal must catch up and permeate not only some but all phases of life and thought. Areas like sciences and education and politics which heretofore seemed secondary or incidental to the influence of revival have come to special prominence. No sphere whatever in today's complex welter of men and things dare remain untouched by the judging and healing hand of God.

However dark and desperate the time may be, it can never stay nor withstand the awakening light and renewing power of the Holy Spirit. Ministries of men like Billy Graham have already yielded a rich, even if token, harvest, as far as total revival is concerned. They uncover a burgeoning sense of need by countless people in America and throughout the world, a need once met only by widespread spiritual awakening, the same need that in this generation can be met only by a similarly all-encompassing renewal. Without such full and overflowing measure of the Spirit of God America has no prospect but that of hollow men in arid times. END

POPE JOHN'S JULY ENCYCLICAL AND SOME UNANSWERED QUESTIONS

Commenting on the July encyclical of Pope John XXIII, a prominent Protestant churchman found (mis-derived, we think) comfort in the fact that the Roman pontiff virtually pronounces socialism as no longer "merely a swear word" for Roman Catholics. Among other things the Pope generously affirms the duty of the wealthy nations of the world to help the poorer ones to develop, but without trying to impose political ideals on those who are being helped.

Although the encyclical is one of the great social documents of our times, and we shall refer to it on more than one occasion, its political overtones ought to be made obvious. The Denver *Register* (America's "national Catholic newspaper"), boldly identifies the Alliance for Progress Charter adopted in Uruguay by all Latin American republics except Cuba as answering the Vatican plea. The poverty and predicament of the great masses of Latin America are to be relieved in the main by American foreign aid. The *Register* openly

captions its report: "Alliance for Progress Answers Pope's Plea" (Aug. 27 issue).

As we write we have before us an essay extolling the great blessings that accrue to those embracing Romanism. Yet the world awaits an adequate explanation of why countries which have enjoyed such blessings for centuries remain in ignorance, poverty, and sometimes in actual squalor. Spain, Portugal, and some Latin American countries are exploited by dictators while material want and crass superstition abound.

One of our correspondents suggests that we ask His Holiness "if he can name one Roman Catholic country wealthy enough to help the poor ones, and whether it is merely a coincidence that within the geographical limits of the Christian world, the illiterate, poverty-stricken, backward countries are all, without exception, Roman Catholic. . . . All of us Protestants should remind ourselves that there is no Protestant country with any degree of illiteracy and poverty, and that in fact, all the rich, literate, and highly-developed countries in the world are, without exception, Protestant. . . ." Issuing his private encyclical, our social-minded correspondent adds for good measure: "The countries outside the Communist orbit which still have dictators are mostly Roman Catholic . . ." An embarrassing possibility now, however, is that Protestant-oriented British Guiana will introduce Communist rule to South America.

END

WORLD ARMS RACE AND THE MORALIZING OF POWER

The world's mad arms race quickened its frightening pace as the Soviets ended the 1958 moratorium on testing nuclear weapons. The Communist regime announced plans for super-bombs whose explosive po-

tential equals from 20 to 100-million tons of TNT. Already, Tass reported, Russia has rockets similar to those manned by her cosmic astronauts, which are able to rain death upon any spot on the globe.

The only language the power-hungry naturalists have ever understood is the language of more power. The fact that Khrushchev's rocket-rattling surprised and shocked Western leaders only indicates their naive understanding of the history of thought and the nature of man. Khrushchev made it clear that strongly-worded phrases fashioned with Harvard artiness hold no terror for him.

Christianity is a religion of peace. The Church has no mandate to fuel the arms race. It must nourish the believer's aspirations toward constructive thought and life, and guard against sweeping man's energies into the service of irrational impulses and resentments.

Yet the Church has a firm message calling both East and West to higher ground. Khrushchev's thesis is: *communism and peace* (peaceful co-existence is a strategic interim posture). Eisenhower's thesis (and the Free World's generally) is: *peace with justice*. But the biblical thesis is *grace and peace*.

No century in history provides clearer evidence than ours that the virtues of peace and justice cannot be superimposed upon unregenerate human nature. The answer to the problem of the human race is a new society of regenerate men and women. If the Church must remind the powers that be, as indeed she must, that the only deterrent to slavery is the use of force in the service of justice, it must also remind the children of our age, as the biblical writers do, that enduring peace has Messianic roots, and that it deals not merely with political tensions but with the grip of sin and the stench of death upon our spirits.

END

REFLECTIONS ON COSMETOLOGY:

Beauty and the Human Body

Saints and thinkers of the early Church had generally frowned upon physical beautification. Later, medieval authorities demanded that woman or man spend his spare time in pure thought and celibate prayer, not in priming the body. But at the breaking of the Renaissance, about 500 years ago, the old Oriental practice of beautification became a moving force in Western society. Hairdressing and cosmetics advanced with a flourish.

The West became concerned about the body and beauty at the time of such earthly discoveries as the circulation of the blood (nobody would massage the

scalp to get healthy hair until he was aware of the circulation of the blood). Emancipated courtly ladies and lovers went wild with new-found techniques. Plaited pony-tails, long curls, waves, bobbed hair, egg shampoos, scalp washes in milk or—if you happen to be Queen Elizabeth—in wine, make an old story. Famous sculptors turned beauticians and thus added precision and status to the profession. Hair-cutting became widely acknowledged as an art rather than an ignoble business. Gradually the modern creations of cosmetology snowballed into the infamous Pompadour of the eighteenth century where the hair was

kneaded with pomade and flour, drawn up over a cushion of wool, twisted into curls and knots, decorated with artificial flowers, and left that way for weeks.

Ecclesiastical bodies were forced to condone what they could no longer control. The English parliament in 1770 gamely enacted a statute to invoke "the penalty of the law in force against witchcraft and like misdemeanors" upon all those women who "impose upon, seduce, and betray into matrimony any of his Majesty's subjects, by scents, paints, cosmetic washes, false hair," and the like. But nothing has ever stemmed the tide. Today cosmetics and the art of physical

beautification are about the biggest business in the United States.

After delineating more fully this history of cosmetological theory and operation for the National Convention of Cosmetology in Chicago some months ago, I presented the state board examiners with the following thesis: there are at least three basic perspectives in which cosmetology can be and, as a matter of fact, is being practiced in America; only one of these possible perspectives is Christian; whichever way cosmetology goes, history seems to suggest, so also goes the nation.

The Cult of Beauty

One perspective which rules the training and operation of beauticians and their patrons is the *Cult of Beauty* perspective. Beauty determines, motivates, and shapes all that is done. Beauty is never quite clearly defined (philosophers themselves have been looking for Beauty with a capital B for 2000 years, one of those black cats in the dark room that is not there), but adherents to the *Cult of Beauty* believe it is a certain pleasing if not perfect proportion. This Beauty is believed to be the key to a full life, happiness, even fame; it is virtually worshiped. That is what "cult" means. Beautification then becomes a magical operation and its steps become a ritual exercised religiously by its devotees. Devotees of Beauty honor beauticians as priestesses; their worship of Beauty is not comic opera but tragically serious.

Such worship of Beauty, however, is pagan. "Pagan" does not mean "primitive"; by definition "pagan" means simply "not Christian." Christians do not worship Beauty, either physical or the capital B variety. To say that the *Cult of Beauty* perspective is pagan is not saying that the *Cult of Beauty* is not a reasonable way of thinking or a hard-working way of living; in fact, the *Cult of Beauty* probably always lends a successful cast to the profession of cosmetology. That the *Cult of Beauty* perspective is pagan means only this, that wherever this intensive, limited horizon sets the tone and pace of hairdressing and cosmetics, whether its patron saints come from Ancient Greece, Renaissance Italy, Pompadour France, or Hollywood America, there you have the pagan alternative dominating cosmetology.

Automatic Beautification

A second perspective is the *Automatic Beauty Shop* perspective. Here beauty is a commodity anybody can buy, provided she has the money. Beauty is not

worshiped, for it is something done by machines handled by trained experts who efficiently, painlessly (as reasonably as their technological know-how permits) supply the demand for beauty. Beauty is considered a necessity of life, like bread and water; you get it by visiting your beautician three times a year.

This peculiarly twentieth-century perspective is secular. "Secular" does not mean "immoral"; "secular" means simply that "the heart of the matter is gone." Human beauticians are reduced to flawless technicians getting pay, and customers become patients needing the treatment. The whole impersonal business has drab, disheartening, unhuman possibilities.

Devaluing the Body

Both these perspectives, as well as the traditional medieval disparagement of physical beautification, work out of the age-old dichotomy of man the assumption that man is split up into a mind or soul and a body, a view developed in ancient times, intensified in the medieval period, and as powerfully latent in the modern era as ever. Standard philosophers have almost unfailingly contended that the body is so impermanent and its adornment worth so much less than cultivation of the mind or soul that pre-occupations such as hair dressing and cosmetics should be neglected, if not rejected, as they interfere with the truly important and essential activities of men and women. Beauticians, on the other hand, throughout history, have concerned themselves with man or woman as an object worthy of beautification, a body, something physical in which a person can find enjoyment and happiness; they have thereby implicitly denied or at least omitted as "none of our business" any mental or spiritual factors there might be in man.

But this divisive, split-up analysis of man, no matter which side you take, does not do justice to the biblical view of man as a unified whole, a personal creature in God's Garden. In order to get physical beautification into a radically Christian perspective, traditional dichotomistic anthropologies will have to undergo a critical re-formation. Man is not cut up into mind and body but is an integral whole.

Seeking a Christian Perspective

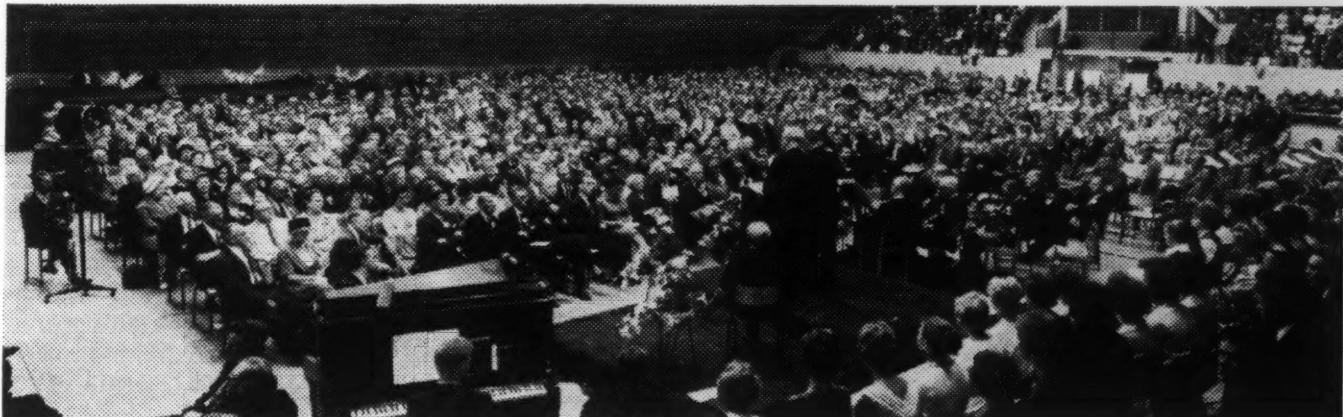
A guiding perspective which can rule the training and operation of beauticians and their patrons, a perspective implied and supported by a Reformed anthropology, could be called the *Style For a*

Woman perspective. In this perspective Beauty is neither idolized nor considered a commodity but is viewed wholly as a matter of style. Not every person can be "beautiful" — whatever that means; but everyone has the capacity, even duty, to be groomed, and that includes aesthetic enhancement as well as hygienic care. Within the *Style For a Woman* perspective, competent men or women groom others as a service, a rather intimate service — hair-washing and styling is not far away from the biblical foot-washing — and this service is performed in a sphere of leisure. To become stylized is a luxury, not a bare necessary; therefore the performance deserves the restfulness, color, and celebration that goes with moments of luxury. Beauticians of the *Style For a Woman* perspective are not clinical physiologists who address themselves to bodies and heads of hair but are persons who are aware that here comes a whole woman at leisure, and their competence as beauticians is measured by their ability to give the woman style, to coax out hidden glories à la Frank Lloyd Wright, with a level of conversation and modest personal interest that relaxes and invigorates the whole woman. Beauticians of this mind are dedicated to the end of making every hair-washing an enjoyable and fruitful experience. No unspoken promises of Beauty are made. There is just the assurance of hair washed and dressed, sculptured about one's most comely features, during a pause that refreshes physically, emotionally, intellectually, and spiritually.

The *Style For a Woman* perspective has a Christian warmth and sanity about it. "Christian" does not mean "moralistic" nor "humanistic"; "Christian" means something "done in Christ's name," whether it be the proverbial cup of cold water or the caress of a comb. When the "style for a woman" perspective puts dedication and depth into the work because the worker realizes the importance before God of working with a human being, a whole person created by the Lord God with glories waiting to be developed and blemishes needing to be dressed, then you have action that is "Christian." If there is anything our tottering social and political affairs need today, it is action permeated by the dedicated warmth and open joy of Christian sanity. Such action can be shown and taught even at the hairdressers.

CALVIN SEERVELD
Department of Philosophy
Trinity Christian College
Worth, Illinois

World Methodism Spurs Theological Recovery



This is the crowd at one of the two largest public meetings held in connection with the tenth World Methodist Conference.

ference in Oslo. The meeting shown was held at Njardhallen. Business sessions were conducted in famous Filadelfia Hall.

A capacity crowd in Filadelfia Hall in Oslo, Norway, witnessed the opening of the tenth World Methodist Conference on August 17. Surrounding the rostrum were 49 flags representing nations in which Methodists live. His Majesty King Olav V of Norway led a list of dignitaries who were on hand for the opening, in addition to more than 2,000 members, delegates, and representatives.

The theme of the conference, "New Life in the Spirit," came into early prominence through the presidential address by Dr. Harold Roberts, principal of Richmond College, London, in terms of Methodism's need for "the recovery of a positive theological emphasis." The address set the mood for the entire nine-day conference, which was basically theological in emphasis. Speaker after speaker echoed Dr. Roberts' insistence upon a solid doctrinal foundation as the only secure basis for the personal and subjective appropriation of grace. Christian experience, however understood, was certainly not regarded by the speakers at Oslo as something which floats nebulously upon the ether of mere human responses.

An early emphasis upon the basis of the biblical understanding of the person and work of the Holy Spirit, grounded in studies of both the Old and the New Testaments, undergirded the theological orientation of the conference sessions. Well-received was the clear assertion of the discontinuity between God's Spirit and the spirit of man, made with emphasis by Dr. Percy Scott, principal of Hartley-Victoria College of Manchester, England. Such an assertion marks a radical departure from the theological mood of a generation ago. So does the note struck by Dr. Maldwyn L. Edwards, president of the Methodist Church in Great Britain, to the effect that the place of man's

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willingness to accept grace is the sole point at which God and man can meet in effective relationship. Parallel to this was a statement by Dr. Hurst Anderson, president of American University, that even "the most Christlike humanism" can never be a substitute for the Christian Gospel.

Conference leaders explored with especial care the question of the work of God's Spirit. Accepting the historic theological formulation of the doctrine of the Person of the Holy Spirit, they sought to explore the distinctive Wesleyan understanding of the Holy Spirit's operation in the lives of men. Many of the conclusions drawn were extremely general: that the Holy Spirit is "the one mighty agent of regeneration and sanctification," and that Reinhold Niebuhr makes too little of the power of grace to effect social transformation. There was an expressed rejection of mere "token righteousness," in favor of a sanctification of the whole of life.

Conference speakers and leaders of discussion groups sought to apply this theme to several areas of church concern — to youth work and youth problems, to international relations, to education, and to the pressing question of man's social and economic life. No major common denominator to these discussions was discernible beyond the broad generalization that there is a "mind of the Spirit" to be discerned, and the expressed hope that group discussions may serve to clarify this for the Church.

There were searchings of heart among "the people called Methodists" at Oslo,

particularly at three points. The first two of these searchings were concerned with the denomination's outreach to the world, the third related itself to its place in the ecumenical movement.

There was an expression of concern at the manner in which Methodism's social outreach can and should be implemented. The Social Creed of the Church underwent searching criticism, particularly for the omission, in its classic formulation, of any direct reference to the Holy Spirit. The emphasis of the present conference stood in bold contrast to this, and by implication called into question the major thrust of the denomination's social outreach for three decades following 1910. Dr. Mack B. Stokes, associate dean and professor of systematic theology at Candler School of Theology, in Atlanta, gave an address which was vitally significant to the conference's exploration of the theme "New Life in the Spirit" as it relates to the society of our day. There was wide agreement in the gathering that the energizing of the Holy Spirit is the *sine qua non* of a vital social outreach.

The second area of heart searching was that suggested by the inability of the Church to deal with greater effectiveness with many of the specific sore areas in today's life. This was voiced by representatives from all lands, particularly from Great Britain and the United States. Leaders expressed continuing concern at the rising tide of materialism, and at the inability of the Church to provide an effective spiritual counterthrust. This acknowledgment found expression espe-

cially in the discussions relating to the Church's seeming lack of rapport with youth.

Youth work received much attention during the course of the sessions. The accent fell upon the need for making the Church's witness relevant to young people, and upon the imperative need for a quality of spiritual life upon the part of adults which will render the Christian message attractive to youth.

A third area of self-analysis was that of the relation of (*Cont'd on page 35*)

Seed Scattering

Hundreds of Protestant ministers in and around Philadelphia returned from vacation to a spiritual phenomenon. Evangelist Billy Graham's call to repentance had become the rallying point for a degree of Christian co-operation never before achieved in the area. Religious indifference was being dispelled at a time of year when ordinarily it is at its peak.

As the crusade moved into its final week and a climactic rally in Philadelphia's 100,000-seat Municipal Stadium September 17, even the most stiff-necked skeptic had to concede a grass-roots breakthrough in the fourth largest U. S. city, historic hub of the Eastern Seaboard population concentration.

Despite rain, heat, and the attraction of beach and mountain, an aggregate of some 210,000 turned out for the first 10 meetings of the crusade, with nearly 5,000 of these making public confessions of Christ.

The intensity of the crusade was mirrored in press coverage. The *Bulletin* and the *Inquirer*, Philadelphia's two largest dailies, featured front-page crusade stories in virtually every edition for more than a week.

"It's like putting a Gospel tract in the hands of every Philadelphian every day," commented Graham.

The initial meetings were held in cavernous Convention Hall, which in 1948 played host to three political conventions (the candidates: Harry Truman, Thomas E. Dewey, and Henry A. Wallace). The crusade moved out-of-doors for the second week end and a trio of memorable meetings in Municipal Stadium. The first of the stadium meetings proceeded through a drenching rain while some 35,000 persons, most of them young people, huddled under raincoats and umbrellas.

The usual invitation was given and while it was still raining, approximately 1,300 stepped forward to record decisions.

A team member said it was "almost a festival spirit for the Lord."

Two days later, some 50,000 sat under a boiling sun at the stadium. The temperature was in the nineties.

The crusade returned temporarily to Convention Hall the following Tuesday. By the starting hour the hall had been filled to legal capacity (about 15,000, including standees) and another 3,500 were obliged to stand in the street for the entire service to listen via the public address system. The following night saw another overflow crowd which was steered into a large room adjoining the hall.

The vacation season seemed to have no appreciable effect upon the crusade's appeal to various walks of life. Tattooed truck drivers sat with prim stenographers while crew-cut adolescents shared song books with buxom matrons. Among the first to respond to Graham's invitation

Television Crusade

An eight-night television crusade which will cost the Graham organization an estimated \$500,000 or more is scheduled to begin Sunday, September 17, in many principal U. S. cities.

The crusade will consist of eight hour-long programs which are to be scheduled on consecutive nights, concluding September 24.

It represents the most intensive mass media evangelistic effort ever attempted.

The programs are being filmed while the evangelist's Philadelphia crusade is in progress. One of them will show the August 25 meeting in Municipal Stadium where 35,000 persons sat in the rain for the entire service and 1,300 stepped forward onto the soggy turf to present their lives to Christ.

The television films will be preserved and will be offered in England to local churches for consecutive eight-night showings.

Here is a partial listing of U. S. cities and stations which have scheduled the TV crusade:

Albuquerque, New Mexico	KOAT
Asheville, North Carolina	WLOS
Beaumont, Texas	KFDM
El Paso, Texas	KROD
Los Angeles, California	KCOP
New York, New York	WPIX
Norfolk, Virginia	WVEC
Oklahoma City, Oklahoma	KOCO
Orlando, Florida	WESH
Pensacola, Florida	WEAR
Shreveport, Louisiana	KSLA
St. Louis, Missouri	KPLR
Topeka, Kansas	WIBW
Tucson, Arizona	KVOA
Tulsa, Oklahoma	KTUL
Washington, D. C.	WTTG
Wichita Falls, Texas	KSYD

were a lawyer, a dentist, a nuclear physicist, a Main Line debutante, and a high school football star.

Some observers attributed the far-reaching effect of the crusade in part to a growing awareness of the acute international situation.

As usual, Graham took no credit to himself. He reiterated that his role was merely that of a seed scatterer, and he reminded his audiences that only divine action could cause the seeds to sprout:

"The Holy Spirit has prepared you for this hour. He's calling for you. Don't resist him!"

A Baptist's Challenge

A Baptist minister in Orlando, Florida, is challenging Soviet Premier Nikita S. Khrushchev to join in a worldwide prayer crusade for peace.

The Rev. Auburn Hayes, pastor of the Colonial Baptist Church, cabled an invitation to the Russian leader last month to attend a prayer meeting in Moscow or East Berlin.

Hayes is founder of the Worldwide Prayer Fellowship which will launch a prayer crusade for world peace September 24 to help counteract the Communist Party Progress in Moscow in October.

In his message Hayes told the premier: "You are talking about peace. We are praying for peace. Why can't we join in this crusade? Prayer is more powerful than all the atomic bombs in the world."

No Recovery

The Christian Brothers winery in Sacramento, California, apparently will not be able to recover \$489,000 paid in federal taxes in 1951, 1952, and 1955.

Federal Judge Sherrill Halbert's mid-summer ruling rejected the brothers' plea, which claimed that the winery was part of their institution at Napa, California, developing produce used to support the order's 14 schools.

Halbert ruled that the De La Salle Institute operated by the Christian Brothers was exempt from taxation as a church institution, but that the winery was a taxable adjunct of the institute.

Winery operations were reorganized in 1957 to avoid further tax difficulties, and were incorporated as the Monte La Salle Vineyards, a tax-paying corporation owned by the brothers.

The federal government in 1958 sued to collect taxes from the brothers, claiming that the winery operation was not tax-exempt under the law. The case was decided in favor of the government, and the Christian Brothers paid the taxes under protest, later appealing the decision.

Fallout Pews

North Carolina's Roman Catholic churches, following a suggestion by Bishop Vincent S. Waters of Raleigh, are converting basements into fallout shelters, stocked with supplies, for use in the event of nuclear attack. The project has already been completed at the Sacred Heart Cathedral in Raleigh. Another church in Charlotte which is laying similar plans will be able to accommodate 300 persons.

Orthodox Ecumenism

Archbishop Iakovos, Greek Orthodox primate of North and South America, says there may be some major progress toward union of all Orthodox churches in the Western Hemisphere within the next two years.

At a press conference preceding the opening of the tenth international conference of the Greek Orthodox Youth of America in New York last month, the archbishop said the Orthodox bodies are on the "right path" toward union, and some announcement on this subject might be forthcoming within two years.

"We must organize ourselves into one Orthodox Church in the Americas and make our contribution to the culture and the civilization more essential," he said.

Discussing the Pan-Orthodox meeting scheduled to be held this month on the island of Rhodes, the archbishop said the movement toward Christian unity will be one of the major topics there.

Called by Ecumenical Patriarch Athanagoras of Istanbul, supreme leader of Eastern Orthodoxy, the Pan-Orthodox meeting is a preliminary gathering to prepare for the larger Pan-Orthodox Council which will follow at a date which is yet to be announced.

Lutheran Dissolution?

The strife-ridden Lutheran Synodical Conference of North America should be dissolved, according to a resolution adopted last month at the annual convention of the 15,000-member Evangelical Lutheran Synod in Mankato, Minnesota.

The ELS, smallest of four members belonging to the 90-year-old conference, also voted to reaffirm the suspension of fellowship relations with the 2,400,000-member Lutheran Church-Missouri Synod, which has been in effect since 1955. The Missouri Synod is the largest conference body.

The Wisconsin Evangelical Lutheran Synod, second largest conference body with some 350,000 members, voted a similar suspension last month.

Since two of the conference's synods now refuse to have fellowship with the Missouri Synod, the conference is no longer functioning according to its intended purpose and its existence "is no longer truthful," the resolution said.

Assemblies' Advances

The Assemblies of God (international headquarters in Springfield, Missouri) met in their 29th biennial business convention in Memorial Coliseum, Portland, Oregon, August 23-29. Some 4,600 persons registered, representing 20,692 churches in the United States and 70 foreign countries with a total membership of 1,254,048. The U. S. statistics this year show 508,602 members in 8,233 churches. In 1916 the Assemblies had 118 churches with a total membership of 6,703.

Legislation enacted in Portland authorizes establishing 8,000 new churches in the next 10 years. The Assemblies' outreach abroad is illustrated by its foreign missionary giving: nearly \$5,000,000 in 1960.

At a foreign missions rally, the Calvary Temple of Denver was awarded a plaque for raising \$115,000 in two years.

"Global Conquest" is the Assemblies program for gathering funds to undergird missions in three ways: 1. literature; 2. training of nationals; and 3. direct evangelism.

Some time ago the denomination's Executive Presbytery authorized closing of the Assemblies' office in the Interchurch Center, New York, and discontinuance of cooperation with Church World Service. Among actions taken by the General Presbytery were the first changes of its doctrinal statement since its original adoption in 1916. The changes, made after a two-year study of the denomination's "Statement of Fundamental Truths," strengthen the position on the doctrine of the Scriptures, the deity of Christ, the Church, baptism by the Holy Ghost, and salvation.

Said General Superintendent Thomas F. Zimmerman, who is also president of the National Association of Evangelicals:

"The Assemblies of God has been a bulwark for fundamentalism in these modern days and has, without compromise, stood for the great truths of the Bible for which men in the past have been willing to give their lives."

A resolution adopted by the convention which authorized the 8,000 additional churches in the next decade also called for the first 500 within a year. The very first of these churches will be located in Norwalk, Connecticut, and

the funds for it were raised on the spot.

A second resolution authorized establishment of a theological seminary. Still another called for the denomination to assume responsibility for a television program which might eventually be nationwide.

A resolution which would have made each organization of the denomination responsible to the Executive Presbytery was postponed until the next convention. Considerable discussion arose over the eligibility of laymen to hold office in the General Council.

"Revivaltime," radio voice of the Assemblies of God, continues over an average of 340 stations at a biennial cost of about \$988,000, of which some 50 per cent is given by churches.

Ground was broken in 1960 for a denominational administration building and publishing plant which will cost about \$3,000,000. It is scheduled to be in use before the end of the year, housing about 550 headquarters employees. The 8,300 Assemblies' Sunday Schools were challenged to raise \$200,000 needed for furnishings.

Among those who addressed the convention which frequently had public attendances of more than 7,000 was Governor Mark Hatfield of Oregon, Mayor Terry Schrunk of Portland, Zimmerman, and the Rev. J. P. Hogan, assistant superintendent and executive director of foreign missions.

Ecumenical Indoctrination

The premium was on histrionics last month as the ecumenical movement paraded its ideological colors before 1,825 hand-picked delegates at the North American Ecumenical Youth Assembly in Ann Arbor, Michigan. Sponsors called it the most widely representative gathering of young Christians ever held in North America.

It was a well-tailored indoctrination in the desirability of organizational unity among Christians, but it fell short of being comprehensive in that it skimmed over the theological hazards implicit in Christian inclusivism.

The week-long program relied heavily upon dramatics to put across its broad "message of reconciliation" as in one platform act when a veil picturing the head of Christ was cut apart as a symbol of the "scandal of division."

Nearly 40 denominations were represented by the delegates, most of them high school juniors and seniors or college freshmen and sophomores. Each was selected by his denomination. Conveniently, the assembly was held in conjunc-



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The Crisis in Psychiatry and Religion

By O. Hobart Mowrer

Have both Freudian psychology and religion failed to serve the mentally disturbed? Professor Mowrer asserts that they have, and maintains that the basic fault is a refusal to recognize the reality of guilt and sin. "If pastors, teachers, social workers, and all who work with people are willing to be forced to think through the basic assumptions with which they have been working, this book will challenge them on every page." —Lutheran

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tion with the national youth meetings of 12 major denominations.

Some observers felt that most of the young delegates regarded the presentations somewhat passively. The program appeared to transpire in pre-packaged fashion devoid of spontaneity. These observers felt that this lack of enthusiasm must have disappointed the program's sponsors, who spared little expense in their effort to communicate ecumenism effectively.

The program included two stage productions which had been especially commissioned by the assembly-planning committee and which were enacted by professional casts imported from New York for the occasion. One of the productions was subsequently referred to by a platform speaker as "that sordid play." He quoted the playright as saying that there was no message and that the purpose was simply to show a "glimpse of life."

The assembly was held under auspices of the National Council of Churches, the Canadian Council of Churches, the World Council of Churches, and the World Council of Christian Education. It was the second in a WCC series. The first, for Europeans, was held at Lausanne, Switzerland, in 1960, and the third is scheduled for December 1962, in Africa.

These assemblies include no legislative sessions, hence no resolutions or statements. Talk of a common communion service such as one which sidelighted the Lausanne assembly came from the Ann Arbor platform repeatedly, but a move to organize delegates for a similar service failed to gain much support.

Principal speakers at Ann Arbor were Dr. George Johnston, principal of United Theological College in Montreal, who led a daily Bible study on II Corinthians 5-6 and related passages; U. Kyaw Than, Burmese Baptist layman who is associate general secretary of the East Asia Christian Conference; and William Stringfellow, Episcopal layman who practices law in the East Harlem section of New York.

Worship services each morning were led by representatives of various traditions, including Greek Archbishop Iakovos and Salvation Army Commissioner Norman S. Marshall.

In his closing address Stringfellow asserted that the trouble with the assembly was that it was not ecumenical. Absence of Roman Catholic and "some evangelical Protestant" delegations was mentioned several times. Stringfellow also derided what he called "the American idea of religion," which he said is "openly hos-

tile to the biblical description of the Church as the Body of Christ living in the midst of the world on behalf of the world."

A Minor Test

The so-called "Blake-Pike" proposal to merge United Presbyterians, Methodists, Episcopalians, and the United Church of Christ faces a minor test in Detroit this month at the triennial General Convention of the Protestant Episcopal Church.

It is virtually a foregone conclusion that the convention will vote to pursue merger conversations. The Episcopal Joint Commission on Approaches to Unity reportedly has already decided to recommend the move on the convention floor and to suggest also that invitations be extended to representatives of the Polish National Catholic Church to enter into the merger conversations as well.

Undoubtedly the "stone of stumbling and rock of offence" to merger lies in the area of the historic episcopate. Some Episcopal voices have already stated that the real choice in merger is between Pan-Protestantism (which is church union) on the one side, and Catholicity or the acceptance of the historic episcopate (which is re-union, not union) on the other.

Inasmuch as Blake has called for the establishment of a church that is "truly catholic, and truly evangelical," some observers feel that he is willing to scrap the historic Reformed view of the church and to accept the episcopate. To do so would be to come to terms with Episcopalian requirements which claim that the episcopate is organic to the Church.

Such a concession might also entail views such as those which appeared in *The American Church Quarterly* declaring that "Christendom . . . can never conceivably be reunited on a Protestant basis" and asserting that present union churches are a "clubbing together of small minorities of non-Roman, non-Orthodox Christians for the sake of carrying on the work of schism more effectively."

The editorial also states:

"The sixteenth century Reformation largely failed because it produced schism rather than integral reform. The *raison d'être* of the Ecumenical Movement is thus that it seeks to undo this unhappy consequence of the sixteenth century. Unfortunately this implied criticism of the sixteenth century Reformation is, in the strategy of the Ecumenical Movement, either suppressed or its explication avoided in devious ways."

A Missionary's Exit

A British missionary, arrested in Lisbon on July 19 and held for 36 days without charges being pressed against him, was deported last month by the Portuguese government.

Dr. Cecil Scott, British representative on the Evangelical League for Missionary and Educational Work in Portugal, was escorted from a Lisbon jail to the airport, where he was placed aboard a plane bound for Paris. His wife accompanied him.

No formal charges were ever made against the missionary, a resident of Lisbon for many years, who had performed mission service in Angola. The police report of July 19 merely stated that he had been picked up for questioning.

However, his arrest — and that of American Methodist missionary Raymond E. Noah in Angola—came at a time when official Portuguese agencies were charging that the departure of 41 foreign students from the country could be attributed to a "clandestine organization" which had been active in Portugal "spreading rumors that overseas students risk persecution."

An Overseas Ministry statement also

Libel in Bible?

Lawyers are being libeled by *The New English Bible*, Ontario's Attorney General Kelso Roberts charged in a public address in Sarnia last month.

Roberts spoke to an audience made up largely of lawyers—among them Canadian Prime Minister John Diefenbaker—at the opening of a county courthouse.

The attorney general noted that the new version of the Bible substituted the word "lawyer" for "scribe" so that the profession is linked consistently to Pharisees.

He cited one passage: "Alas you lawyers and pharisees, hypocrites . . ."

"This," said Roberts, "is the unkindest slur of all."

He added that the scholars must have had "their tongues in cheeks" in making the translation. The word "lawyer" is not related in any way to "scribe," he said. In ancient times "scribe" was used to designate a public servant who wrote, kept accounts, transcribed manuscripts, and interpreted ecclesiastical works, Roberts declared.

said that "certain persons connected with Protestant activities" in Angola "are more directly employed in campaigning against the Portuguese authorities than in achieving their evangelistic aims."

The American missionary was released in Lisbon eight days before the deportation of Dr. Scott. After being placed in the custody of U. S. Embassy officials, Mr. Noah left the country via plane to Geneva, Switzerland.

Native Sects

Many parts of South Africa are witnessing a mushroom growth of native sects in which attempts to "Africanize" Christianity are blended with superstitious beliefs and old tribal customs.

One of the most common sights in all cities of the lower half of Africa is a gathering of African men and women in a vacant plot on Sunday afternoons. They are dressed in white, with colored sashes, and they shuffle or stamp their feet around a man beating a tom-tom.

Sometimes these white-robed crowds gather round a tree, declared "holy" by the leader or "prophet" of the group. Others gather near cemeteries, and in some places one can see a dozen groups at the same time.

But all these sects have one thing in common—the tom-tom which pulses its way through every ceremony. It dates back from about 1930 when a preacher in Northern Transvaal is said to have had a vision that he should use a tom-tom to praise the Lord. He did—and started a vogue which has not yet burned itself out.

Buddhism for Burma

The establishment of Buddhism as the state religion of Burma was assured when the Chamber of Nationalities, the nation's upper legislative house in Rangoon, endorsed the government bill by a vote of 100 to 15.

Action of the Chamber of Nationalities followed the earlier vote of the Chamber of Deputies, the lower house, which had approved the state religion measure by a vote of 220 to 15.

It was announced that the Parliament would be called in to a joint session to pass a State Religion Promotion Act, one that will send into motion the government organization and program involved in establishing the state religion.

Because Buddhism is the dominant religion in Burma and because of Premier U Nu's pressure on legislators, passage of the state religion measure had been foreordained from the time it was proposed.

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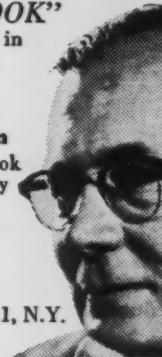
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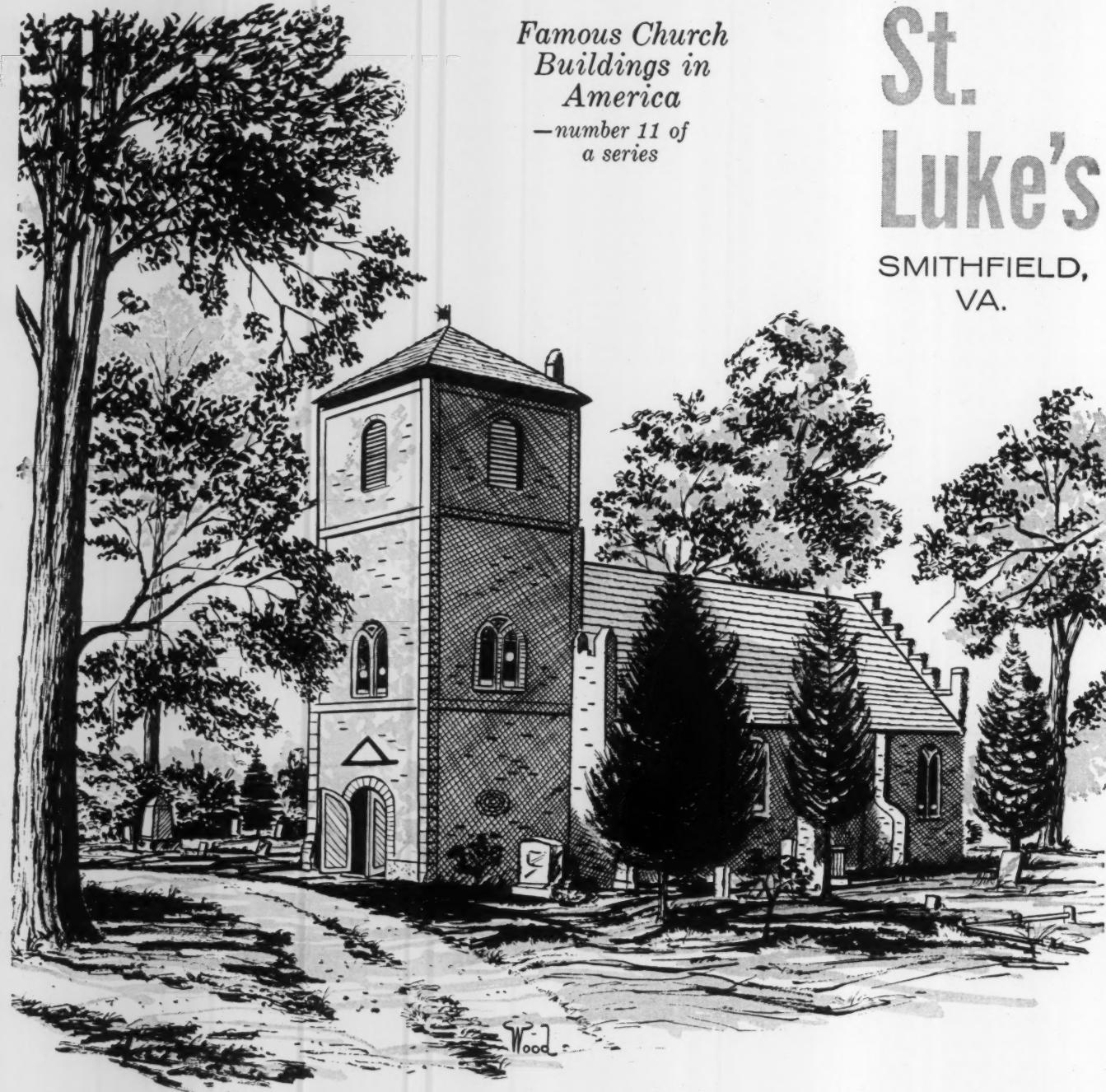
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METHODIST CONFERENCE

(Cont'd from p. 30) the strengthening of the Methodist Church (and this was the explicit purpose of the conference) to the deepening of the ecumenical spirit. After all, ecumenicity does demand the surrender of some denominational prerogatives to the wider Church. This appears to be one of the questions which remains unsettled in Methodism. For the present, the conference let the issue rest, with the assumption that a strengthened Methodist Church would ultimately issue in good for the *Oikumene*.

As noted above, the major pattern of the tenth World Methodist Conference was theological. No doubt a great deal of ecclesiastical work was performed in committees. Attention was given to revision of the Constitution of the Conference, and to further denominational unions, particularly the proposed merger of the Evangelical United Brethren Church with The Methodist Church. The question of closer rapport with the several Negro Methodist bodies in the United States was also considered, and several new agencies within the conference were projected.

Missions received a great deal of attention, the churches of Latin America, Africa, and Eastern and Southeastern Asia being ably represented in the conference program. Ten delegates represented also the lands of Eastern Europe, five from East Germany, two each from

Poland and Czechoslovakia, and one from Yugoslavia.

Among addresses delivered toward the end of the conference, three deserve special notice. Dean William R. Cannon of Candler School of Theology presented on the closing morning an address titled, "The Work of the Holy Spirit in Personal Life" which abounded in deep insights and careful distinctions.

The second message to which special attention should be drawn was that given by the executive secretary of U. S. Methodism's Board of Evangelism, Dr. Harry Denman on the subject, "The Universal Gospel." Dr. Denman expressed, in fine combination, the dual thrust of the Christian Gospel, as it is designed to touch the life of the individual, and through him the disturbed areas of man's corporate life. In a manner characteristic of himself, he stressed the mandate of Christ to reach the people whom institutional religion has neglected in the past.

The incoming president of the World Methodist Conference, Bishop Fred Pierce Corson of Philadelphia, delivered the final message, "Greater Achievement through the Spirit." Bishop Corson called Methodists to a six-pronged thrust into today's world, beginning with "a more convincing theological impact," and issuing in Methodism's increased spiritual role as a positive force in today's world. He emphasized that this can be achieved "only through and by the Holy Spirit working in us."

H. B. K.

PEOPLE: WORDS AND EVENTS

Deaths: Dr. H. Orton Wiley, 83, noted Arminian theologian and past president of the Pasadena (California) College of the Church of the Nazarene; in Pasadena . . . Bishop Georg Olof Rosenqvist, 68, for seven years the head of the Lutheran Church of Finland's Porvoo Diocese, comprising all Swedish-speaking congregations in the country; in Helsinki . . . Dr. Ernest Milton Halliday, 83, retired Congregational home missions administrator; in New York City.

tive Baptist Theological Seminary, Dr. Arno Q. Weniger . . . as president of Spring Arbor (Mich.) College of The Free Methodist Church, Dr. David L. McKenna . . . as Bishop of Bradford in the Church of England, the Rt. Rev. Clements George St. Michael Parker . . . as Bishop of Edinburgh in the Episcopal Church in Scotland, Canon Kenneth Moir Carey . . . as staff consultant of the National Conference of Christians and Jews, Rabbi Arthur Gilbert.

Appointments: As speaker for "The Bible Study Hour," Dr. D. Reginald Thomas, pastor of the First Presbyterian Church of Germantown, Pa. Thomas succeeds the late Dr. Donald Grey Barnhouse for the program which is broadcast weekly by the NBC radio network and 50 independent U. S. stations . . . as president of the San Francisco Conserva-

Elections: As moderator of the North American Baptist General Conference, Edwin H. Marklein . . . as president of the Fellowship of Christian Athletes, E. E. (Tad) Wieman . . . as president of the National Conference of the Methodist Youth Fellowship, Leslie Parish . . . as president of the National Mennonite Youth Fellowship, Marion Bontrager.



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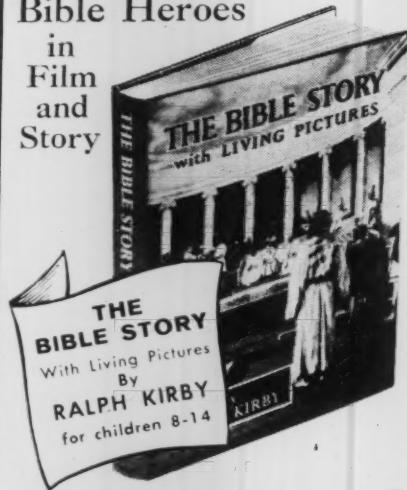
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Books in Review

WHERE GOD BROKE THROUGH: THE SACRED SITES

Baker's Bible Atlas, by Charles F. Pfeiffer (Baker, 1961, 333 pp., \$7.95), is reviewed by Wilbur M. Smith, Professor of English Bible, Fuller Theological Seminary.

During the last five years, four important Bible atlases have appeared in English, and the appearance of a fifth can only be justified if it has merits which give it distinct value. The four preceding Bible atlases of outstanding merit are the *Westminster Bible Atlas*, by Wright and Filson; the *Nelson Bible Atlas*, edited by Grollenburg; the *Rand McNally Bible Atlas*, by Kraeling; and the *Geography of the Bible*, by Baly and published by Lutterworth Press. We will use the initials W, N, and R in reference to the first three respectively for purposes of comparison.

As to words in the text, the Baker Atlas has about the same as W and N, while R has more than three times the amount of text of any of the other three. The Baker Atlas uses the Hammond maps, as well as a number of black and white maps, totaling 43, which is considerably more than any of the others, although the maps of W and N are decidedly larger and therefore more easily read. The Baker Atlas has the least number of illustrations, 74, as compared to W with 110, N with 408, R with 265, and even Baly with 97. The Baker Atlas may be purchased at a figure below the other three. W and N are \$15 each, and R is \$8.95.

The editor of this volume is professor of Old Testament at Gordon College. He is well equipped linguistically and otherwise to edit a volume like this, and every page bears testimony to the care with which the project has been carried out. The style is clear, even attractive, and the entire work is thoroughly conservative, more so than the Westminster or the Rand McNally.

Books of this type must always conform to a certain general sequence of subjects, and this one is no exception, except for its last three chapters on "The Centuries Between," "The Bible Lands Today," and a fine study of "Biblical Archaeology in the Twentieth Century."

I thought when I studied Kraeling's chapter on the "Table of Nations," as recorded in Genesis 10, that it could hardly be improved upon, but Pfeiffer

on this list of nations has definitely improved on Kraeling in his treatment of the descendants of Canaan. For some reason, however, towards the end he seems to have lost interest in the subject, and of the 17 descendants of Arphaxad nothing is said about 13 of them. Chapter XXIV, "The Geography of the Book of Revelation," is not quite satisfactory, for a thorough discussion of such a subject should also include Jerusalem, the Euphrates River, and Megiddo. In the table of contents the title is more accurate, "The Seven Churches of Revelation."

The proofreading and indexing have not been done as carefully as one could wish. I do not ever recall seeing the name of Caesar Tiberius spelled Tiberias, and the distinguished archaeologist and late professor Woolley is sometimes referred to here as Wooley. While Sellin is referred to in the text, he is not in the index, and likewise Cyrus H. Gordon and others. The index references are not complete: for example, Kraeling is given one reference in the index, but I have found at least three other occurrences in the text itself.

There are three matters concerning this work which one acquainted with this type of literature will recognize as serious weaknesses. In the first place, nowhere in the volume is there any reference to relevant literature. The Westminster Atlas has given us excellent helps along this line, and Baly presents us with a wonderful bibliography.

In the second place, and this seems to me a serious matter, one is surprised to find in page after page of discussions of biblical events a total absence of biblical references. On page 136 nearly a full column is devoted to discussing Saul's death, including a number of geographical details, but the reader would not know from the text where to find an account in the Bible of the event. If he thinks of it, he must turn to the word "Beth-shan" in the Geographical Gazetteer at the end of the book where he will find 16 lines of material about this town, with adequate references. In the

chapter on "The Life of Christ" in the paragraphs on Caesarea Philippi, Bethany, and Ephraim, there are no references to the places in the Gospels where the events in these places are recorded. On pages 30 and 31, where a number of rivers are discussed, hardly any of them contain references to the scriptural data. The most amazing illustration of serious lack of reference material is in the chapter titled "Exile and Restoration," where in five successive pages one finds only two incidental references, both to the early chapters of Ezra.

A double index, as it were, one technical as the Geographical Gazetteer, and a general index of names will no doubt cause some confusion, much turning of pages, and delay in ascertaining certain information which one will necessarily seek in a work like this. More serious, however, is the vast amount of material which is absolutely irrelevant to basic biblical investigation in the Geographical Gazetteer. There are innumerable paragraphs on many obscure towns in Gaul, others in Spain, Italy, Greece, strange names in Armenia, et cetera, and a good deal of discussion of the Saxons, Britain, Canterbury, London, Lincoln, and even the English Channel! Not only do these towns have no relation to biblical geography, but in many cases the amount of material assigned to them is not proportionately assigned as, for example, the five lines of small type given to Lutetia, an early name for Paris, and then 10 more lines to Paris itself, which together is more space than is assigned to the two more or less significant biblical towns of Jezreel and Derbe!

The amount of material assigned to these extra-biblical sites occupies 10 full columns, or nearly one-seventh of the entire Gazetteer. No doubt the reason for inserting all of this is that the editor has included a map of the spread of Christianity, and I suppose he felt compelled to say something about the scores of geographical terms on this map in the Gazetteer. It would have been better had he omitted the map, and omitted this comparatively irrelevant material, to allow him more space for biblical matters.

In spite of these criticisms, however, the atlas is eminently worthwhile. It illuminates many passages in the Word of God and will prove an excellent guide for anyone beginning the study of biblical history. The approach to the great events of redemptive history is not only one of open-mindedness, supported with accurate scholarship, but one of reverence as well. I am sure that many institutions will immediately adopt this

work as a text for the basically-important subjects it discusses. The makeup of the volume is in every way of high quality.

WILBUR M. SMITH

JOHN CALVIN: NO FATALIST

Concerning the Eternal Predestination of God, by John Calvin, newly translated and introduced by J. K. S. Reid (Jas. Clarke, 1961, 191 pp., 17s. 6d), is reviewed by Herbert M. Carson, Vicar of St. Pauls, Cambridge, England.

In popular image Calvin is a fatalistic thinker for whom God's chief concern is to damn irretrievably and unjustly the bulk of the human race. Unhappily some who would not care to be considered as representing the popular mind, share the same misunderstanding. Professor Reid's new translation may dispel such prejudices by showing what Calvin really did teach on this doctrine.

The work represents the Genevan's mature reflections on the subject (he had already treated it in *The Institutes*), and the occasion of its production was the attack on his position by two critics, Pighius and Georgius. The form is therefore polemical, and the modern reader may find it repellent if he is unfamiliar with the abusive epithets of sixteenth-century theologians. The fact that it deals with critics of Calvin's day does not limit the book's significance to historians, for the objections of his opponents are those which still recur in the minds of those who study the doctrine. In fact, the very criticism of Pighius is voiced in the introduction by Professor Reid. It is interesting to compare the former's objection (p. 55) with Reid's remarks on page 44. The only difference is that the sixteenth-century theologian writes more lucidly than the twentieth-century commentator!

The characteristics of Calvin's approach are his extensive quotations from Augustine, and his readiness to deal with biblical evidence. The former shows his doctrine was not a novel product coined in Geneva. The latter demonstrates that, whether one agrees with Calvin or not, it must be admitted that this is no philosopher engaged in metaphysical speculation, but a serious exegete grappling with the Scriptures.

There is a succinct summary of what Calvin believes to be the biblical position on page 58. "God by His eternal goodwill which has no cause outside itself, destined those whom He pleased to salvation, rejecting the rest; those whom He dignified by gratuitous adoption He



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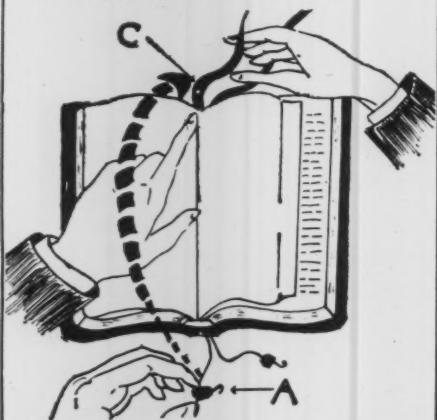
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illuminated by His Spirit, so that they receive life offered in Christ, while others voluntarily disbelieve, so that they may remain in darkness destitute of the light of faith." To establish this, he faces these objections. Does this doctrine make God unjust? Is God not represented thus as the author of evil? Is God's foreknowledge not being ignored as the real key to the problem? (On this Calvin aptly comments: "The real question is whether what He foresees is what He will make of them, or what they will be in themselves." p. 71.) What of the Christian's assurance of salvation? How does the preaching of the Gospel fare at the hands of this doctrine? He faces these questions honestly, and answers from the Bible.

One last word. Is it really profitable to give such sustained study to this doctrine? Calvin replies (p. 56): "It is rather a solid argument excellently fitted to the use of the godly. For it builds up faith soundly, trains us to humility, elevates us to admiration of the immense goodness of God towards us, and excites us to praise this goodness."

HERBERT M. CARSON

THE BIBLE IN ENGLISH

No Greater Heritage, by Charles Gulston (Paternoster, 1960, 256 pp., 15s., and Eerdmans, 1961, 233 pp., \$1.95, paperback), is reviewed by Joyce M. Horn, Research Historian, London University.

The one hundred and twentieth anniversary of a Bible being presented to the Boers, who embarked on the great South African trek of 1837, inspired this book on biblical translations. It ranges in content from Bede and King Alfred to Wycliffe and Tyndale, and from the King James Version to recent discoveries and the work of modern Bible societies.

The story is told with enthusiasm and a sense of the romantic. It is intended for popular reading and those with little historical knowledge. Church historians will find it at times fanciful and speculative, and not always entirely accurate. The Dark Ages, for instance, are seriously distorted by an over-dependence on Bede. More important is the disproportionate balance of the book. Together Wycliffe and Tyndale account for more than half of it, and Tyndale's 70 pages compare with seven on subsequent translations. This latter chapter could have been expanded, and some assessment of twentieth-century versions would have completed the story. On the other hand it is readily confessed that the dramatic

chapters on Tyndale are the most absorbing part of the book. In places the style is rambling, and the suspense, latent in some events, is in some measure dissipated by the author's tendency to betray the conclusion of the story before it is reached. Despite the blemishes the book does impart something of the author's confidence in the power and relevance of the Word of God.

J. M. HORN

SHADOW OF BULTMANN

The Study of Divinity, by D. E. Nineham (SPCK, 1960, 27 pp., 5s. 6d.), is reviewed by Gervase E. Duffield, London Manager, CHRISTIANITY TODAY.

Professor Nineham is the first occupant of the newly-created chair of divinity in London University. In this inaugural lecture he was unable to follow the common precedent of surveying the work of his predecessors, and so he set out to explore the nature of the subject he was to teach.

The first ingredient in the study of divinity is a knowledge of texts and linguistics, but we are warned that "etymology is a notoriously bad guide to the meaning words bear in practice" (p. 7). "The reader of ancient writings needs more than a good text and a good lexicon" (p. 17). And so the second ingredient is seen to be a knowledge of the life, culture, and thought of the ancient world, for words acquire meanings and overtones that do not always appear in dictionaries.

Thirdly, the student needs to examine the total content of the Bible viewed as a unity. By way of contrast with nineteenth-century liberalism, this is a great gain and a result of the modern biblical theology movement. But even when the total message of the biblical revelation is ascertained, it must still be communicated to the ordinary man. Dr. Nineham recognizes the parting of the ways here. Some assert that if the Bible uses a category, "then simply by virtue of its widespread use in the Bible, that category has indefeasible validity; if modern man can make nothing of it, that is a defect in him to be corrected by appropriate training" (p. 22). Others wish to demythologize the Bible, strip it of its primitive thought-forms, and furnish it with modern equivalents. The author prefers the latter method, though he admits some of its dangers. But is he right in his choice? To judge from recent attempts at demythologizing by Bultmann, Gogarten, and others, the enterprise is perilous indeed. To distinguish

the "real Gospel" from early thought is difficult and hazardous, if not impossible. What all too often happens is that the resultant message is so watered down to make it acceptable that it is scarcely recognizable as biblical at all. Persistent rumors that some of Bultmann's pupils are abandoning their faith are not therefore surprising.

The lecture ends on a happier note. The student must understand the culture to which he is addressing his biblical message. As the old Puritan divine put it, the minister must know two books, the book of ordinary life, and the Book of God. Finally, the student of divinity must be a man of prayer and seek to wait on God.

G. E. DUFFIELD

DELUGE AND DEBATE

The Genesis Flood, by Henry M. Morris and John C. Whitcomb, Jr. (Presbyterian and Reformed, 1961, 518 pages, \$8.95), is reviewed by Donald C. Boardman, Chairman, Department of Geology, Wheaton College (Illinois).

Evangelical Christians today are faced with problems of the proper interpretation of scientific data. More young people are being trained in our colleges and universities than ever before. Leaders in the evangelical world have a responsibility toward those students, who are children of God through trust in Jesus Christ as Lord, in strengthening their faith as they explore the mysteries of science. There is therefore great need for books which will help these and other Christians in an unbelieving world. Unfortunately, despite much obvious work on the part of the authors, this volume is not such a book.

The Genesis Flood presents five theses:

1. The Noahic flood was universal rather than local (chaps. I, II, III).
2. Uniformitarianism cannot be compatible with a Christian interpretation of Scripture (chap. IV).
3. The rock strata and fossils everywhere were deposited by the Noahic flood (chaps. V, VI).
4. The earth is much younger than geologists have proposed (chap. VII).
5. The flood occurred three to five thousand years before Abraham (App. II).

One of the major difficulties of this book is that the authors overlook a basic premise of scientists, namely, that the scientist looks critically at his methods and conclusions, because he realizes that as soon as he is positive that he is completely right in his conclusions, he ceases

to be a true scientist. This does not mean that the scientist cannot have confidence in conclusions he has reached, but he does recognize that all conclusions are the result of the present state of his knowledge. It is customary, therefore, in scientific papers to mention the problems engendered by the conclusions. Thus almost every scientific paper will have some statements discussing the difficulties of the method employed and problems with the conclusion reached. The authors of this book have based many of their arguments against accepted scientific theories upon quotations of this nature. An example is shown by their statement on the subject of varves.

Varves are the seasonal deposits of sediments in lakes. During the summer the sediments tend to be thicker and more oxidized than those deposited during the winter time. By counting the seasonal layers in a lake deposit, it is possible to determine how many years elapsed in the laying down of the total thickness of sediment. The dating of sediments by varves is a complex matter. It requires detailed study of the layers. Workers in this field recognize that it is difficult to make very exact interpretations as to the length of time taken to make the deposits. The authors of *The Genesis Flood* quote R. F. Flint of Yale who has listed some of these difficulties. One would get the impression that Flint does not accept varve dating. On the contrary, geologists including Flint have confidence that general age dating can be done with varves and that they indicate sedimentation has been going on for a much longer period of time than Morris and Whitcomb propose.

A second difficulty seems to be that many quotations in the book are from secondary sources. An example is seen on pages 418-419 where the authors are attempting to prove that the many layers

of petrified trees in Yellowstone Park are the result of the Noahic flood. The quotations are from (1) an article by J. L. Kulp in the *American Scientific Affiliation Journal*, (2) Arnold's *Introduction to Paleobotany*, and (3) Miller's *Introduction to Historical Geology*. None of these reports describes direct observations of the area. Each, however, is consistent with the original report. Morris and Whitcomb give a description which they evidently made from an illustration which Miller copied from a United States Geological Survey report of about 1890, and reach a conclusion which is different from that of any author quoted. The authors might have taken the description which the original author had made, or better yet, consulted some worker who has recently studied the area. Dr. Erling Dorf, a paleobotanist at Princeton University, has spent a number of years investigating this succession of petrified forests. He has described his work quite fully in the 1960 *Billings Geological Society Guidebook*. He shows that there are over 30 successive forests which grew to maturity and were covered with volcanic ash. The top of the ash bed in each case weathered to form soil in which the next forest grew. The authors of *The Genesis Flood* cannot believe the evidence thus shown as it indicates much more time than their hypothesis can accept.

It is doubtful if any of the five theses proposed in this volume is proved. In fact, most of them would probably be rejected by any reader who took the time to look up some of the references given as evidence. Dr. McCampbell who wrote the foreword has quite accurately evaluated the viewpoint of the authors when he says (p. XVII): "The various methods of geological time-measurement are analyzed and their basic assumptions adjudged inadequate by them, whenever

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these assumptions lead to results in contradiction to biblical inferences." After reviewing the arguments of the book, the author of the foreword concludes: "From the writer's viewpoint as a professional geologist, these explanations and contentions are difficult to accept." This will probably be the conclusion of most scientists and Bible scholars.

DONALD C. BOARDMAN

HUMOR, A GIFT OF GOD

Serve Him With Mirth, by Leslie B. Flynn (Zondervan, 1961, 191 pp., \$2.95), is reviewed by Harold Lindsell, Vice President, Fuller Theological Seminary.

Flynn shows convincingly that God made man to laugh and that humor is an integral element of real life. He argues that they are a saving salt without which man would be poorer. To bulwark his thesis he cites many biblical instances in which humor is the controlling factor. These illustrations are timely and provocative. The book concludes with the final laughter of God, and in an appendix there are a number of excellent anecdotes which are mirth-provoking and usable for any minister or lay person who is in the public eye.

HAROLD LINDSELL

VS. NONBIBLICAL DUALISM

Sex and the Church, edited by Oscar E. Feucht, Harry G. Coiner, Alfred von Rohr Sauer, and Paul G. Hansen (Concordia, 1961, 277 pp., \$3.50), is reviewed by Robert Paul Roth, Professor of New Testament and Dean of the Graduate School, Lutheran Theological Southern Seminary.

This book is the fifth volume in a series on marriage and family research by a team of professors and pastors in the Lutheran Church-Missouri Synod. A most thorough investigation is made of sex attitudes in the Old and New Testaments, the ancient Church Fathers, the Middle Ages, the period of the Reformation, the subsequent Age of Orthodoxy, the influence of Puritanism, Pietism and Rationalism, and the pronouncements of various Lutheran bodies in America to the present day. A comparative study of Protestant and Roman Catholic views is placed alongside an examination of current sociological research of such authors as van de Velde, Kinsey, Duvall, and Landis. The thoroughness and objectivity of this church-sponsored publication demonstrates the

integrity of purpose in the team of authors. No point of view is slighted. All facts are reported with utmost candor.

The historical survey revealed a marked change in sex attitudes beginning after New Testament times and carrying through the Middle Ages but not completely absent even today. The biblical view held sex to be basically a good element in the original creation with the purpose of marriage to be primarily for the fulfillment of our being in the image of God, the sacramental union of person with person. A blessed result of this was procreation, endearing love, and companionship. A nonbiblical dualism crept into Christendom, however, which has taught that sex is basically evil but tolerated only for the procreation of the race. This has colored both Roman Catholic and Protestant views in that for Romanists the married state was considered less holy than the celibate and for Protestants sex became excused only through strained theological rationalizations. The inevitable reaction of modernism with its "radar objectivity" exposed the deceit in the general practice of sex, but, although no salutary direction has been agreed upon by the social scientists, most agree that the old restrictions of chastity before and fidelity within marriage make for a happier and more stable community. Within the secular point of view, no reason can be found why this should be so. The final chapter of the book provides a compendium of answers to basic questions answered according to the Christian understanding of sinful man living in the redemption of Christ. Here sex is seen to be not a concession to the flesh but the God-pleasing fulfillment of man's blessed creaturehood as the image of God. From the Christian point of view our knowledge in sex can only be compared with the knowledge of Christ for his Church. Procreation in sex can only be compared with the creation of God himself. And edifying companionship in sex can only be compared with the communion of Christ with his friends.

ROBERT PAUL ROTH

EXEMPLAR FOR PIETY

A Faith of Our Own, by Austin Farrer (World Publishing Co., 1961, 224 pp., \$3.75), is reviewed by Lewis B. Smedes, Professor of Bible, Calvin College.

Anyone planning to write a book on practical Christianity would do well to read Dr. Farrer's book first. One ought to read it, not for its theology but for a

fine example of how to write a book. Farrer's theology, from this Calvinist's perspective, ranges from excellent to rather doubtful. But his form is first-rate. Dr. Farrer is a poet of feeling, a priest of perception, and a scholar of sense. Moreover, he is a disciplined writer. He makes his point without preaching it, he is practical without being superficial, and he finds the final answer to Christian living in grace rather than gimmicks. He made at least one reader reconsider some of his sub-Christian attitudes and habits. And he made at least one teacher think of many better ways of saying some things than he had done before. Dr. Farrer writes the kind of book that I would like one day to write.

Resisting the temptation to quote an example of theology that I could poke holes in, I offer instead a taste of Farrer's devotion: "O God, save me from myself, save me from myself; this frivolous self which plays with your creation, this vain self which is clever about your creation, this greedy self which exploits your creation, this lazy self which soothes itself with your creation; this self which throws the thick shadow of its own purposes and desires in every direction in which I try to look, so that I cannot see what it is that you, my Lord and God, are showing to me! Teach me to stand out of my own light and let your daylight shine." Though I object to some of his Anglo-Catholic theology, I devoutly admire Farrer's Christian piety.

LEWIS B. SMEDES

LETTERS FROM DR. FOSDICK

Dear Mr. Brown, by Harry Emerson Fosdick (Harper, 1961, 191 pp., \$3), is reviewed by William D. Livingstone, Pastor, First Presbyterian Church, San Diego, California.

One always looks forward eagerly to a book by Dr. Fosdick. He has been for several decades one of the outstanding preachers and religious writers in America. Though he is now in his eighties, he still displays the same brilliance of mind, warmth of spirit, and facility of tongue and pen. His books are immensely readable, and this volume is no exception. He writes not with a glassy polish but with a ruggedness that commands one's interest and attention, and his work is full and rich with references to persons outstanding in many different fields. To read one of Dr. Fosdick's books is a rewarding experience.

In saying this, however, I as an evangelical cannot help but feel disappointment especially when Dr. Fosdick has

deals with theological matters as he does in this present volume. The format of the book is a supposed series of letters written to a young man who is inquiring about religion, and specifically about the Christian faith. Dr. Fosdick deals intelligently with various aspects of the young man's inquiry, and yet what he sets forth as Christianity is quite different from the historic Christian faith. Fosdick is apparently still an unreconstructed modernist, and in his discussion he continues, as he has done in the past, to downgrade the supernatural, downgrade God, downgrade the Bible, Christ, miracles, the atonement, and the Church. The influence of this man over the years has been incalculable though, from the reviewer's viewpoint, tragically on the wrong side. Who knows what might have happened in Protestantism if his great mind and influential voice had been on the side of evangelical Christianity? As it is, Fosdick presents God as a personal and immanent Being, but the doctrine of the Trinity is discounted; he interprets the term "supernatural" as an "upper compartment" rather than that God is not bound by the laws which he himself has established but is free to work with and through them; and he denies miracles along with much of the supernatural element in the Bible. Having thus blurred the uniqueness of Christianity, he puts the Christian faith on a level with non-Christian religions and tries to see the best in all of them. Repudiating the biblical doctrine of substitutionary atonement, Fosdick writes: "Can you imagine a modern courtroom in a civilized country where an innocent man would be deliberately punished for another man's crime?" He comments, "Only in certain belated theologies it is retained as an explanation of our Lord's death." Along with other modernists, he believes that redemption is not the unique work of Christ. He says, "Christ's life of saviorhood is to be continued in the vicarious sacrifice of His disciples' lives."

It is always of interest to me to note the use that modernists make of the Bible. They are quick to deny the validity of any passage of Scripture with which they disagree, but will naively resort to "proof-texts" to support their own opinions. Fosdick's attitude toward war is a case in point. He uses a quotation of Jesus from the Gospel of Matthew to prove his point regarding the futility of war: "All who take the sword will perish by the sword." Now this is the only place in the Gospels where Jesus says this, and yet Dr. Fosdick has

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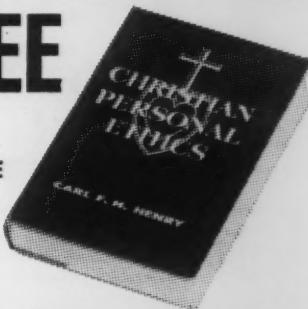
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denied the Virgin Birth for the reason that it is referred to in only two Gospels. If the story of the Virgin Birth is not true, how then can we know that this account of Jesus' words is true? This seems to me to be the strange dilemma in which a modernist finds himself. In conclusion I would say that *Dear Mr. Brown* is a very readable volume, but from the point of view of the Christian faith not a very edifying one.

WILLIAM D. LIVINGSTONE

PAULINISM

Paul and His Recent Interpreters, by E. Earle Ellis (Eerdmans, 1961, 63 pp., \$1.75, paperback), is reviewed by Ralph Gwinn, Associate Professor of Religion, Knoxville College.

Here is an important, well-written, thoroughly-documented work. A casual perusal of the authors in the index will reveal the careful scholarship of the author. The book begins with a brief review of Paul's life, reviews some of the chronological and introductory questions, and gives the background of Paul's thought. Then follow two chapters dealing with two specific areas, namely, Pauline eschatology and the authorship of the Pastors.

The author approaches the former question by a thorough study of II Corinthians 5:1-10, and shows that this passage is neither Platonic nor Gnostic in its background but is Hebraic and in accord with the teaching of Christ in the Gospels.

In the chapter on the authorship of the Pastors, Dr. Ellis forces a reappraisal of the whole question. An easy acceptance of non-Pauline authorship is hardly possible in the light of this study.

The book is worthy of careful consideration.

RALPH GWINN

SOUTH OF THE BORDER

Land of Eldorado, by Sante Uberto Barbieri (Friendship Press, 1961, 162 pp., \$2.95), is reviewed by C. Stanley Lowell, Editor of *Church and State*.

This is the best general book on the religious situation in Latin America that I have read since the somewhat more copious treatment by Dr. Stanley Rycroft, *Religion and Faith in Latin America*. The *Land of Eldorado* is written by the right man—Sante Uberto Barbieri of Buenos Aires. Soundly evangelical, ruggedly outspoken, a man of rare wisdom and patience, this Methodist

bishop has become one of the best-known Protestant leaders in Latin America. He writes from long experience and from all the deep Protestant conviction of a convert from Rome.

Bishop Barbieri has a way of illuminating complex matters with felicitous bursts of words. His quick description of the priest-police alliance (p. 14) which has meant so much misery to Protestants could not have been more succinctly done.

This Methodist bishop has sympathetic regard for groups like the Pentecostals who have been so active and fruitful in Latin America. He notes that "75 per cent of the 6000 missionaries working in Latin America and the West Indies have been sent by the so-called 'non-historical' groups."

There are quotations from the bulletins of the Reverend James Goff, Presbyterian missionary of Barranquilla, who is secretary of the Evangelical Confederation of Colombia. I wish the writer had devoted some space to one of Mr. Goff's busy sidelines, namely, that of publicizing via his bulletins every act of violence perpetrated against Protestants in Colombia. His relentless publicity has caused consternation among the Roman hierarchy, and a steady diminution of anti-Protestant outbreaks has resulted. Mr. Goff's life has frequently been threatened.

Bishop Barbieri discusses sympathetically the problems created by Protestant proliferation and also the prospects of the ecumenical movement in these countries. He bewails lack of communication among the groups and hopes that ecumenicity will find more favor than it has to this point. He feels there is particular value in a co-operative effort for the training of Protestant clergy. Yet the bishop wisely and realistically sees that the virile Protestant leadership in Latin America today is not to be found in the old line Protestant denominations but is evidenced in new groups whose very names may be unknown to many Protestants north of the border.

C. STANLEY LOWELL

ADEQUACY OF THE FAITH

Christ and Human Values, by Albert Clayton Reid (Broadman, 1961, 109 pp., \$2.50), is reviewed by Stuart Cornelius Hackett, Professor of Philosophy, Louisiana College.

These eight popular and inspirational lectures, originally delivered at Mercer University in connection with a religious

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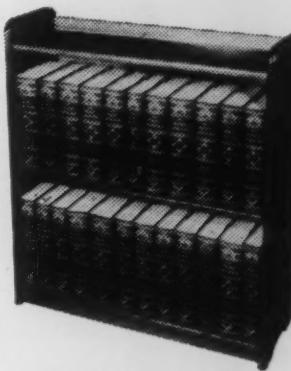
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emphasis week, express a familiar theme. Dr. Reid, professor and chairman of the department of philosophy at Wake Forest College, emphasizes the thesis that humanity confronts a multiple crisis from which it can be extricated only through a revitalized Christian faith which surges forth into every area of personal and social life with transforming ethical power.

This brief book is neither philosophy nor theology, although it contains smatterings of both. Instead, it is a graphic account of moral conditions and a personal confession of the adequacy of faith in Christ to solve the problems posed by these conditions. In the course of pursuing this main line of thought, the author discusses such varied topics as the demand for excellence in the Christian ministry, the importance of the humanities as a foundation for adequate education, and the necessity for controlling environmental influences which play a decisive role in character formation. In short, the book calls not for searching critical analysis but for a passing word of appreciation for its motivation of deeper moral concern and strengthened Christian commitment.

STUART CORNELIUS HACKETT

RELIGION AND PSYCHOLOGY

Disorders of the Emotional and Spiritual Life, by W. L. Northridge (Channel Press, 1961, 125 pp., \$3) and *Victory Over Suffering*, by A. Graham Ikin (Channel Press, 1961, 144 pp., \$2.50), are reviewed by Theodore J. Jansma, Chaplain-Counselor of the Christian Sanitorium, Wyckoff, New Jersey.

These books deal with the same subject but in a different way. They are the products of firsthand and wide experience, as reflected in the many case illustrations presented, but the experience of the two authors differs as widely as the personality and orientation of each. Northridge combines a pastoral concern with a considerable knowledge of psychiatry and psychology. The doctor and the pastor find a happy meeting in him. He offers much helpful insight on some of the common emotional problems, such as depression, doubt, grief, the sin against the Holy Spirit, and others. Ikin is more of a mystic, a sort of faith healer, though more sophisticated and sober than the usual sort. At times she seems to drift off into spiritism and parapsychology, but she is by no means an obscurantist with respect to dynamic psychology.

Both authors belong to a liberal school

of theology, Ikin being the more outspoken. She views the Old Testament as primitive religion with a vengeful god, in contrast with a New Testament picture of a warm and accepting god. Both writers have much to say about forgiveness, but they define it more in humanistic than Christian terms. Ikin sees sin as a failure to be our best selves rather than as an affront to a holy God. Both of them link forgiveness with the death of Christ, but they omit the substitution of Christ and his satisfaction of divine justice.

The books are compact and readable and, if read with discrimination, they provide many stimulating ideas.

THEODORE J. JANSSMA

COUNSEL FOR COUNSELORS

The Minister as Marriage Counselor, by Charles William Stewart (Abingdon, 1961, 223 pp., \$4), is reviewed by Hugh David Burcham, Pastor of First United Presbyterian Church, Oakland, California.

The author of this book writes out of his deep concern that for all the need there is for marriage counseling, and for all the opportunities for the parish minister to make a contribution to society in this field from a Christian perspective, no more than ten per cent of the ministers in America really measure up by training and experience as qualified counselors.

Dr. Stewart, currently professor of psychology of religion and counseling at Iliff School of Theology, has served pastorate in Connecticut and New Jersey. He has written widely in the field of counseling, and has served as President of the Marriage Council of Denver, Colorado. His present book, while intended primarily for ministers and divinity students, is largely nontechnical in language, and should be helpful to any interested layman. The text is supplemented by an appendix that lists training organizations available to ministers in the field of marriage counseling, and a bibliography of good recent books in the field.

The author divides the total area of marriage counseling into three subareas: (1) pre-marital counseling, (2) marriage counseling (with husband and/or wife but not primarily involving children), and (3) family counseling. The bulk of the volume is given to a consideration of the minister's opportunities in each of these three areas. Of particular interest in developing his idea of counseling procedure is his "role-playing" tech-

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nique in which the minister as counselor seeks to draw from those he counsels their own solutions to the problems they face. In nondirective relationship to them, the minister serves as a stimulus, catalyst, and guide; not as one who holds all the answers.

The degree of "permissive" atmosphere which the author champions throughout the counseling experience may seem to some an excessive bending over backwards: "The counselor does not advise separation, just as he does not advise 'staying married.' Such advice takes the reins of responsibility out of the couple's hands. Rather he is for the individuals, for their right to choose their own destiny under God" (p. 81). While there may be little to argue against such a role for the counselor in dealing with couples who are committed to Christian standards, the question may well be raised about couples who are neither committed nor even aware of historic Christian standards. Does the author's kind of counseling procedure, if persistently followed, really provide them with what they may well urgently need at the time they come to the minister—that is, real guidance to and understanding of Christian standards, and support in motivating such persons toward those standards?

The closing chapters on "Group Marriage Counseling," "A Pastoral Counseling Center," and "Family Life Education in the Church," contained for me some new ideas that challenged the sufficiency of my own pastoral ministry in these areas. They made me feel—as I think the author designed—that more than a few of us pastors have a considerable way to go before we can begin to regard ourselves adequate in the service we are rendering as marriage counselors, either to members of our church or to the larger community.

HUGH DAVID BURCHAM

BOY, SCHOOL, AND PARENT

Letters From a Headmaster's Study, by Charles Martin (Oxford, 1961, 126 pp., \$3), is reviewed by Frank E. Gaebelein, Headmaster of The Stony Brook School.

This small volume is made up of 15 letters written by Canon Charles Martin of St. Albans School in Washington, D. C., to parents of the boys attending the school. The letters, which are actually informal essays, deal with questions of interest and concern to fathers and mothers. Among the subjects treated are "Hard Work," "Understanding Your Boy," "Discipline Is Necessary," "Holiness,

days, Parents, and Parties," and "Sex: An Attitude Toward It."

These chapters are full of good sense, firm conviction tolerantly expressed, kindly understanding, and earnest religious application. Insights that a psychologist might phrase in technical language are set forth by Dr. Martin in readable and companionable style. Although the letters were written by an Episcopal clergyman about a particular school and for a particular group of parents, the advice they contain and their Christian orientation are of more than denominational significance. Some readers may find the discussion of adolescent drinking under parental supervision a little too concessive, although Dr. Martin makes it plain that he desires abstinence for his boys.

It is possible for a man to spend many years teaching boys and dealing with parents and yet know comparatively little about them. The writer of these letters is not such a man. That his 30 years in education have taught him much is evidenced by the wisdom that shines through these pages. As one of his colleagues in the headmastership, I am indebted to him for communicating so unpretentiously and effectively some very important truths about youth and education and the God-given obligations of parenthood.

Whether their sons attend an independent school like St. Albans or whether they attend a public high school, fathers and mothers will find a good deal in this book to help them understand their boys. And teachers, school heads, and ministers will also find it of much value.

FRANK E. GAEBELEIN

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REVIEW OF

Current Religious Thought

CONSIDERABLE DISCUSSION has arisen among the faithful over an article which appeared in the August number of *Redbook* magazine entitled "The Startling Beliefs of our Future Ministers." *Redbook* magazine is pleased to call itself "The Magazine for Young Adults," and I think we can understand a little of what they have in mind. They want to appeal to that stratum of our society which is alert and aware and nicely sun-tanned, the people who attach their Chris-Crafts to their station wagons and throw their Scuba on the top as three happy healthy children gather up their Indian suits and the Sealyham puppy. Soon they will all be drinking Pepsi-Cola while they "think young." In the cool of the evening they will charcoal-broil some steaks and eat garlic bread with other young adults and speak knowingly of Jackie Kennedy, *The Chapman Report*, and Zen Buddism. On religion, they will likely engage in "Interesting Discussions" and someone will probably comment on a friend who is as they say "on a religious kick." Since *Redbook* has to sell magazines in order to sell advertising, they have to know what "young adults" like. In the August issue they have "The Startling Beliefs of Our Future Ministers" advertised on the cover along with such young adult interests as "Why Wives Can't Express Their Love" and "The First Lady's Favorite Menus and Recipes" and "The Most Beautiful Woman In The World." One would be tempted to expatiate further on the "image" of young American adulthood that the editors have in mind or wish to create, but we evade this temptation reluctantly and turn to their findings on our future ministers.

The starting place which they choose is the well publicized and already frequently discussed views of Bishop James Pike of California who is alleged to have declared that the virgin birth of Christ is a myth along with the myth of Adam and Eve and the Garden of Eden. Since an episcopal bishop can talk like this and get away with it in the Episcopal church the question naturally arises what Episcopalian believe and whether Episcopalian bishops have to believe what Episcopalian officially say they believe. Moreover, if leaders of the

church are passing such judgments, how will these positions be reflected in the beliefs of our future ministers? Are we, as *Redbook* suggests, about to see the rise of a "new clergyman"? This becomes a burden of their research which they turned over to Lewis Harris and Associates, a public opinion research firm who by interview technique sampled divinity students at eight leading theological schools "including Yale Divinity School, Union Theological Seminary in New York City, Southern Baptist Theological Seminary, and Augsburg College Seminary in Minneapolis." We are not told who the other seminaries of the eight were but we are told that more than a hundred students were interviewed. The breakdown by denominations gave the Methodists about one third of the total, 15 per cent were Baptists, 11 per cent were Episcopal, ten per cent Presbyterian and six per cent for Congregationalists and Lutherans each. The remaining 22 per cent caught up Pentecostals, Brethren, Church of God and some who were "uncommitted," and they probably mean uncommitted to any particular denomination. These percentages do not necessarily follow the percentages of these denominations within Protestantism but this is a minor criticism.

Although the article is supposed to reflect "scientific sampling" the burden of the article has to do with recording particular interview responses rather than percentages. In this way the article is out of balance as a "scientific" sampling because there is no way of knowing from these conversations whether we have a fair representation of viewpoints or whether we do not have rather the more interesting answers from the more interesting students, keeping in mind that a radical answer is usually more interesting than a conservative one especially in a popular magazine for "young adults." In typical journalese, we hear from "a six-foot-three Episcopalian . . . a 32-year-old father of three little girls . . . a slender Cincinnati Baptist peppered with freckles . . . etc.," and this hardly makes matters more scientific. This is not the fault of Lewis Harris and Associates but is the fault of statistics which are not usually quite breezy enough.

Such statistics as do appear are worth pondering. We discover in their response to Dean Pike's comments, for this is the outline more or less followed, that only 44 per cent believe in the virgin birth of Christ. Only 29 per cent believe there is a real heaven and hell, only 46 per cent believe that Jesus ascended physically whole into heaven after his crucifixion." On the subject of the divinity of Christ, we are told that 89 per cent believe in the divinity of Christ but that many of them want to define the word "divinity" and we are not told what the 11 per cent who do not believe in Christ's divinity do believe, especially when the definition of the word "divinity" allows considerable latitude verging, I would judge, toward the Unitarian position. Take for example the remark of a Congregationalist: "every man has a spark of divinity in him. . . . Jesus had more than any man who has yet been born." And the same student went on to say, "but I believe that all of us are more Godlike than we know," which is a long way out from our ordinary views of original sin.

If we take these percentages and throw them over against the confessional statements of the denominations represented in the sampling, we face once again what I believe is the most serious problem or perhaps the most widespread confusion, or both, in modern Protestantism. We start with our confessional statements which a certain percentage of people, including theological students, and even theological professors believe as they stand. Then, we discover all kinds of gradations of belief inside the denominations expressing some kind of loyalty to the confessional statement but refusing to be pressured on any particulars in the confession. Then there are those who take positions diametrically opposed to the creedal statements of their own denominations. Any attempt to say "cease and desist" is branded "witch hunting," and the mere raising of such questions brands one as a "fundy." Witch hunters and fundies are bad things these days.

In all honesty and in all peace must we not state again what we believe and insist on loyalty? Anything less is confusion and these young divinity students illustrate it.

ADDISON H. LEITCH

During CHRISTIANITY TODAY's sixth publication year, which begins with the October 9 issue, this review will be contributed in sequence by the following: Dr. J. D. Douglas, Dr. G. C. Berkouwer, Dr. Addison H. Leitch, Dr. Philip E. Hughes and Dr. Harold B. Kuhn.—ED.